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BOOK I.

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TEACHINGS AND MIRACLES

— OF —

JESUS CHRIST.

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EXPLANATION OF CHRIST'S TEACHINGS IN A PORTION OF  
ST. MATTHEW'S GOSPEL.

CHAP. i. 18-25: I think that Joseph and Mary were single-hearted, and drawn together by their affections. They were both susceptible to spiritual influences, and from their pure natures, attracted to themselves very pure unseen visitants. They, like the people about them, were accustomed to give heed to their dreams and visions. If we are susceptible, spirits can make us dream, and leave upon us impressions that we cannot throw off.

CHAP. ii. 1-12: I think these men from the East saw this star, and that this star was no fancy, but a reality. Our spiritual nature, in its development, attracts to itself beauties which exist about us in form, and which spirits can see. They are no fancies, but realities more lasting than all that the sensuous eye beholds. Powerful controlling spirits may be at work for centuries, to produce certain results on the earth or elsewhere. This control is from God, and passes through uncountable numbers of intelligences. I think the child Jesus was the result of an effort of this nature. He being thus brought nearer to the Heavens, must have the clothing of the beings to whom he was allied. When he was born, this star belonged to Him, as much as the angel crown be-



longs to the pure in heart. Those who had their spiritual natures developed, could have seen this star.

12: There are many impressions that come to us like this one to Joseph, in which we have no faith. I think this dream was from some unseen departed visitant.

CHAP. iii. 1-6: The same causes that produced Jesus, must have produced John the Baptist. Some one must prepare the way of the gentle Nazarene, who should address the outward senses. He was under irresistible control of ministering spirits; and something of the kingdom of Heaven dwelt in his own heart, which he declared was now coming to others. Teachers will ever do good when they say with earnestness, Repent ye.

Our spiritual being becomes baptized and cleansed, when our repentance is true to nature and our God. This baptism takes place after our sins are forgiven. Neither is this any fancy process. It is a process by which we know and feel our strength. About this there need be no ceremony, as laying on of hands, or immersing into water. For this spiritual baptism exists in the laws of our creation. When repentance and forgiveness take place, then comes true baptism. John thought there was a better baptism than his.

CHAP. iii. 7-13: The spheres of our world are so intimately connected, that whatever is designing in them, must be felt by us. Although what is in the minds of controlling spirits, often reaches us in crude forms, on account of our prejudices and passions. The Jewish na-

tion felt that something new would take place, and had been ultimating towards this belief for a long time.

John's office was to prepare them to receive truth. He asked them to lay aside their prejudices, and to repent of past sins.

The baptism of the Holy Ghost and fire, is the light that shone upon Christ from the Heavens, and is now ready to shine upon every human being, when like results shall be attained. It truly cleanses and purifies from the sins of earth.

Not only does Jesus burn with fire the awakening soul, but every pure being of light does the same. It is by coming in contact with this light, that the soul feels its sins. All purified beings are a great whole. Whoever meets this purity, in one form or another, and knows it, if he have sins unrepented, will feel a dreadful fire.

CHAP. iii. 13-17: I think controlling spirits brought these individuals together, and performed this ceremony through their impression.

In our striving to reach after new fruit, that is ever above us on God's tree of life, a new influence reaches us from the Heavens. This influence does positively come in form. As fast as we are in condition to receive Heavenly tidings, these influences are sent. They are sent by those who know the point of our progression, and know that we are capable of a new conflict with the darkness about us. When these influences are thus sent in form to us, then we commence that conflict. But they

will not be sent until we are in condition for this awakening. This dove that came to Jesus, could not be visible to all, but only to the spiritual vision.

All who were spiritually developed, heard a voice saying, "This is my beloved son, in whom I am well pleased." These things had the effect to produce the succeeding conflict and the succeeding victory. These same things are waiting for all men, as for the Nazarene. The beauties and gems that are sent to us from the Heavens are different to every individual, for all have different identities. But these things are ever coming to us, when we put ourselves in a state of mind from which we may be led to a new branch in God's tree of life.

CHAP. iv. 1-11: As Jesus had received new light that must produce a new awakening, the conflict must be between the past association of his life, to throw away all that was wrong, and to come with a light heart into the new that had just commenced.

I think during the forty days and nights, he was constantly taught by God's ministering spirits; and was given to him, new light and instruction, as fast as he was capable of receiving. That through the purity of his character, he was able to converse with strong controlling powers, and from them learned that like conditions would produce like results. He came in contact with those elevated beings who control and impress the minds of men. He also saw the same beings producing astonishing physical results. I mean by this that they were astonishing to him, for they were new to him. He was

taught, himself being a spirit, that he might rise, while on the earth, to the same perfection as these visitants, and produce the same results. He had faith. Faith is a bud, which Heaven sends to man; which, if he will accept, he shall see in its blossomings, jewels, crowns and glories. The Nazarene had faith. The same faith will produce the same results.

But when through this conflict this power had come, new to him, and sufficient to amaze the world, it should not surprise us that he felt a desire to make immediately some astonishing demonstration. He was hungry; why not change stones to bread? Angels could bear him up; why not go to the top of the temple, and float down in the air, to the inconceivable amazement of the people? He was now in sympathy with the hosts of Heaven; why not go back into the walks of worldliness which he had just left, lead the armies of his country, and soon become a ruler over the world? I do not think the temptation was strong to thus use these noble gifts; but as he now felt he must go to the poor of earth, and appear among his countrymen a strong being, his emotions, at this commencement, must have been strong. Human hands were not extended to him; no human voice said to him, courage. He gained a victory. Thus may we all do. Not only will angels come to see us, but they will talk and sing with us.

CHAP. iv. 17-23: I believe that Jesus, when he commenced his work, supposed in a short time the Kingdom of Heaven would be over all the world. His was the



eye of faith. Faith sometimes reckons on things done now, that shall take place centuries hence. I do not think he was long of this opinion. The darkness of the world soon told him.

These men, whom Jesus called, and whose hearts he could now read, knew nothing of him, except the commanding and positive influence he exerted over them. It was to them simply, a light shining from beyond.

Our present associations are such, in this world, that to follow the lights about our pathway, we often afflict ourselves and others.

CHAP. v.: It is beautiful to receive truths from a fountain that has itself accepted them. It is the voice of nature, speaking to her children. Jesus, with a heart mellow and purified from blessings poured into his own soul, obeys the great law of the universe, by endeavoring to give what he had himself received. When a voice thus speaks, the truth is often felt, for God and the works of his creation are in sympathy with it.

1: The poor in spirit are blessed. Blessings can only go to those who are in this condition. This is a condition of demand. Heaven is ready with the supply. Ministering angels are constantly about us in toil, waiting for this poverty of spirit. They send to us many rays of light, many gems, doves and flowers, from their own home, to awaken this demand, that they, with joy, may bring the supply. The poor in spirit do not belong to those only, who first leave the darkness of earth. They belong to the bright seraphs that dwell in the light of

the Everlasting. The poor in spirit, of earth, must often commence in tears. By some gem sent by an angel's love, thou seest the golden fruit above; with a torn heart, thou comest away from the night and reachest it, and thou hast hardly felt its luxury, and while thou art covered with dust from the toil, the affections have gone on to another branch in the great soul of the universe, which is more beauteous than the first; with aching heart thou goest on again, to reach the light above, and to leave the night from below. The vision of the poor in spirit is constantly increasing, while the aching heart is healed, as soon as thou art out of the night that surrounds thee here. Thus wilt thou go on and on, until thou art with the seraph who is poor in spirit, but who in each successive moment receives such influx of light, that now millions of universes, like those we see, come to his sight. Blessed are the poor in spirit.

4: The mourner must be comforted. It was not designed of us that our affections should be torn, because the mortality should be laid in the earth, and seek its own. Thou shalt cherish all thy true affections. Let them be like the light beyond, to lead thee onward. Thou mayst weep for love's sake, but not without comfort. It is blessed to mourn. By so doing thou dost invite the departed to minister to thee. When thou askest, thou shalt receive. If thou dost truly ask for the influence of angels, then thou dost truly have it. Thy love must attract them, or angels and departed friends cannot come to thee. Jesus knew these things to be certainties, but he could not reveal the whole truth to a world, that



was yet sceptical of immortality. He must let it remain until some opportunity of giving, in wisdom, a partial light. In his own death and resurrection was the willing sacrifice, to shed upon the world this feeble ray.

5: The meek shall inherit the earth. It is nearly two thousand years since the Nazarene has thus spoken. Hast thou believed his report? Either his experience was true, or it was false. With earnest heart, dost thou ask thyself, if the meek inherit the earth, and this in the way of blessing? Thou mayst fence in more land than another, thou mayst try to control more of God's light, God's air, God's running streams, and of earth's vintage than another; and if in thy striving thou hast prospered, ask thyself if thou dost any more inherit the earth. The meek inherit the earth. This was truth two thousand years ago; it is truth forever. The meek love God, and love all that God loves; in this way they become the true inheritors of all that God has made. If the meek do not inherit the earth, then God did not make the earth. Keep it in thy mind, that it is the meek who inherit the earth, and that they cannot be deprived of this inheritance. If thou dost seek thine inheritance in controlling lands, in taking from the poor, that thou mayst have more of earth's goods, what hast thou done? Thou art but wearing a harness that is constantly fretting thee, and which thou must soon throw off. The true inheritors of earth thou canst deprive of nothing. If thou dost drive them homeless and starving into the street, thou hast but sent to them a legion of angels, with their supplies, for this new demand. And

the truly meek will hear them whisper, thou dost inherit the earth. When it seems to thee thou hast been deprived of something, thou must wonder what blessings are coming to thee.

6: More anxious to give us truth, are the ministering Spirits above, than we are to receive it. Our thirstings for righteousness were created by them.

7: The merciful shall obtain mercy. This takes place through a law of the universe. As thou givest, thou must receive. If thy spirit is truly and constantly giving, real and eternal beauties are constantly reaching thee in forms; and if thou dost not see them before, thou wilt see them in the Heavens.

8: The pure in heart shall see God. Let purity be the watchword of mothers to their children. Let it be written in letters of light, on the foreheads of maidens and youths. Teach thou purity to the poor. Teach it in the by-ways; teach it everywhere. Say then to thyself and to thy brother, the watchword of progression is purity. If thou dost become spotless and pure, breathe thy influence on those that are defiled. If thy imagination and thy affections have become debased, it is terrible to come before the pure in heart; for they see God, and they see thee as thou art, and thou dost know it. If thou hast never learned the truth, that thou must live forever, it will now come to thee, with a terrible certainty; for thou wilt wish for annihilation, and see that it cannot be. Thou wilt cry out to God, for thou wilt see that thy debased imagination is roaming in its debased fancies, and the pure in heart are looking upon thee.

There are no sins over which thou wilt toil more than over thy defiled affections. The stains upon the soul are almost ineffaceable. Thou wilt cry out, in agony, When, O my God, shall I be pure? When the pure in heart are before thee, thou seest the condition for which thou wast naturally designed, and which is inwrought in the laws of thy being. They breathe upon thee the sweet blessing of spotless purity, that thou mayst know what they are. But in thy state of defilement, this is thy agony, thy retribution. Let purity be thy watchword; thy guiding star to the heavens, to thy God. To see God is to know the revelation that he makes of himself in the green grass, and the trees; in the sun, moon and stars; in everything above, in everything below.

9: The children of God do God's work. Those who are thus engaged, are truly engaged in peace. The true peacemaker worketh in love, for God loveth. He will also receive wisdom how to work. To make peace, he must take upon himself, whenever necessary, the cross of those for whom he labors. He will do this most cheerfully when he recollects that for whatever he gives he must receive. And the payment to us, by the law of progression, is, in the end, often a thousand fold.

10-12: Glories accumulate about the persecuted. Paul was so well aware of this, that he called his persecutions and afflictions glories. But this is an experience of which the uninitiated know nothing. When we seek after righteousness blessings come to us, but when we are persecuted, the heavens frequently open, and we see the angels of God. The cross that the followers of truth



take on earth, is radiant with joys above. If thou art persecuted, thou requirest more strength in thy toil. Not only dost thou receive this strength, which makes thee more positive to the temptations of life, but thou hast a thousand new gifts, such as angels in their love are ever happy in giving; for the great doctrine of giving and receiving is true among them as with us. Thou mayst persecute a false teacher, but thou dost give to him strength, and art helping him to spread his errors. Thy darkness is far the worst when thou dost persecute, and say things falsely. Never worry about God's truth; God will take care of it.

When Jesus told his disciples they would be persecuted for his sake, I think he meant as he spoke; for every teacher is identified with the truth he teaches. All truth is from God. Every truth that he taught, existed before his day, and will ever exist. These truths came to him through the development of his spiritual nature, and they may all come to us in like manner. Therefore, when he said, for his sake, he meant himself as identified with truth. If thou dost attach to the personality of any being spiritual glories and power separate from the truth and beauties they possess, thou dost make God unjust. When the followers of the Nazarene were persecuted, it was not only for his sake, but for the universal host of Heaven, for they were all in sympathy.

Rejoice, for thy reward is in Heaven. Thou teacher of truth, dost thou know and feel that thy reward is great? Dost thou know what has been here said is a certainty? The Heaven above never fades, but what

the sensuous eye beholds, fades away to the spirit and to the spirit's vision. The sensuous eye beholds not the spirit that lives in this tenement. But the spirit incased in clay is constantly doing evil or good for itself. As children come in form into the natural world, so are the evil and the good of our life born into form into the spiritual. When it is good that takes form, when persecutions give us more power to do the good, there is joy for us above. Fear not. Do thy work, thou teacher of truth, for when thou seest what thou hast of treasures in the Heavens, thou wilt then feel that thou shouldst have been crucified a thousand times to have earned them.

13-16: If thou hast the true light, it will shine; for it will permeate, and fill, thee with love. Thou wilt not go in contention and tell people what they have not, but what thou hast, and give it to them. Thou wilt invite them to an experience of which they now know nothing.

We glorify our Father when we spread His truth. It glorifies God that it does us good, for God loveth us. Therefore, every new light that reaches us, glorifies the Father.

23-26: Can we come before our God in prayer, and feel that we hate those whom God loves? If we do, our prayer is nothing; we have asked what is impossible for us to receive. God is more desirous of giving to us, than we can be to ask. But if in this condition we make our petition, our heart, throw away what our lips have asked.

Thou canst not be in sympathy with the pure and beautiful, until repentance has taken place, and thy sins have been forgiven. Thou wilt be forever in prison, until this takes place. Thou mayst be on thy knees, at the rising sun, and at twilight before thy God; what can it profit thee, if there is one, even, whom the angels see can accuse thee of wrong, of which thou hast not repented! Ask thyself, when thou prayest, if angels do not weep. Into the glorious light of Heaven thou canst not go, until thou hast commenced, and done all thou canst in restitution for thy sins. When thou dost commence this work, there is much light about thee.

27-30: Whenever the sexes look upon each other with desire of indulgence, it is sin. Most sins of this nature afflict us the worst in the day of awakening, because they are committed when the light is shining on us. Every act of indulgence is sin; by this, thou wilt not understand but sexual intercourse may take place in harmony with nature, and the laws of being. Thy physical frame is an animal creation, as much as the birds of the air, and the beasts of the field. It has also its natural instincts or its certain intuitional teachings, as much as theirs. I do not include in this those animals over which thou hast exerted control, and, in some measure, domesticated; for these thou hast perverted. We are to see and be seen as we are. Canst thou say, thy God hast made some portion of His work, on which purity cannot look? Why dost thou cover the largest portion of thy physical frame? Not for purity's sake, but for shame. For thou must recollect that the pure see and



are seen as they are. Shame comes from sin. If thou hast no sin, thou wilt not fear to come into this light, nor call upon the rocks and mountains to fall on thee, before the pure in heart. God has made thee pure, and has done as much for thee in this way, as for the fowls of the air. If thy animal creation be not as clear in its instincts and intuitional teachings as theirs, thou dost accuse God of injustice. But thy reason has led thee to trespass on this teaching; and when thou hast trespassed, thou hast shame. Nature punishes quickly unnatural desires. This shame leads thee to attempt to cover thyself from the eye of the pure. Then thou dost clothe thyself, and sayst that portions of the human frame must not be seen, or thought of. But what hast thou done? The pure see thee as thou art, for all this. But a punishment rests upon thee, for thou canst not see thyself or others, for sin is hanging over thee. And thou wilt see that it is a deep sin, before thou art with the pure in heart. Eve, in the garden of Eden, was beautiful. She saw herself as she was. But when she ate the fruit of unnatural indulgence, this trespass-on nature gave her quickly grief and shame. She ceased to be beautiful, because she had sinned. As purity of heart had now left, her depraved sight told her that she was naked. She localized her shame to portions of her body; therefore she sought to cover them. Eve was no more naked after, than she was before she sinned. The pure in heart saw her the same after, as before; that is, they saw her as she was; her sight only had changed. Now it is a certainty, that before we

reach the bliss of the pure in heart, we must toil to that condition in which Eve saw herself, and did not know that she was naked. When repentance and restitution have taken place for all thy sins, this will take place, and thou wilt be with the pure in heart. What dost thou do then, when thou takest thy infant child, and art continually teaching it to attach shame to different portions of its body? Thou art but teaching it thy sins, for which there must be a day of restitution. Teach thy child as thou wilt; the angels, the pure in heart everywhere, will see thee and thy child as ye are.

Dost thou say then, we will commence immediately, and throw off our apparel, before the eye of the world, and keep nothing from the sensuous eye? Thou canst not do this, for thou art in impurity; and by doing this, thou dost fester the impure heart the more; not only of thyself — if thou art not pure — but of all the impure that behold thee. Dost thou ask, how then shall I come away from this sin? By seeking the higher influence, and seeking to be pure in heart. Thou canst not seek to be pure, and not receive help. Pure beings from the Heavens are ready to come to thee at any moment; not only ready, they are waiting, bearing thine own infirmities, for their great love, to come and help thee to see and be seen as thou art. The laws of the universe are such, that if thou seekest thou must find. And when thou hast found, thou dost turn to help thy neighbor. Thou dost not despise him for his impurities, for but a little while ago, thou wast the same, and angels loved thee when thou wast impure. Do by thy neighbor as angels

have done by thee. If thou lovest thy impure neighbor, thou canst help him. If thou dost not, God and angels are not with thee, and thou wilt ever do him harm when thou dost undertake to reform him. If thou dost say all this is impossible, it is because of thy sins; if thou seest not greater happiness in it, than thou now hast, it is because of thy sins. In Heaven we are seen as we are. The depraved imagination knows nothing of the joys of the pure in heart. Think not, thou impure, there are not bright joys beyond thee. The pure in heart, everywhere, say to thee, come and try our experience; and when thou hast once tried it, thou wilt then know that the pure have joys of which thou now knowest not.

Sexual indulgence is sin. Let the fowls of the air teach thee the true desire of nature. Cease, thou impure, with thy depraved fancy and imagination, to lust after that which is a trespass on the laws of thy being, for thou art but laying up wrath against the day of wrath. Harken to every voice of the pure that comes to thee. Try to comprehend every light that shines about thy pathway. Soon, in thy striving, thou wilt awaken to jewels and crowns, whose sparklings never fade. Purity is a brilliant from the skies, which, as soon as we have accepted, becomes a living sun of light, showing us that the universe of God is radiant with gems. These things are not fancies, they are certainties, and they must come to all sooner or later. Hasten, for soon will be revealed to thee the necessity of being at thy work quickly.



33-37 : For what purpose dost thou use words ? When thou wouldst speak to thy brother, then ask thyself this question : Dost thou seek to make thy language chaste, elegant and beautiful ? For what purpose dost thou seek this ? If that the world may praise thee, and say thou hast much merit, thou hast done a deed for which thou must repent. Dost thou seek to be famous, through the beauty of thy speech ? thou art but accumulating sorrow of which thou now knowest nothing. Thou must speak to do thyself and others good. Thou must use language to this end. If thou seekest more than this, thou seekest thy own wrong, and doest wrong to others. Of thyself, alone, thou art nothing. If thou doest well, it is to the glory of all created beings that God has made. If in thy own person thou dost undertake to centre glories or fame, thou hast taken upon thyself a harness which thou wilt throw off when God dost harvest thy soul, and then find thou hast wounds which will be long in healing. If thou dost take the cross of Heaven upon thee, it will say to thee continually : What art thou doing ? Thou canst not say of thy neighbor, he is mean, wicked and depraved, for relatively speaking, at least, thou art the same.

Dost thou think that he, who uses profanity to be famous, will have a worse reckoning than thou, who use any words for this purpose ? The opinion of those who do not see the light, cannot change this matter. The pure see these things as they are. There is no fault in any class of words, except thou hast connected some wrong with them. If thou hast used them in pride, sel-

fishness, anger, etc., who shall say which of these has the greatest amount of wrong attached to it; for who can trace the evil of a wrong once commenced?

38-48: If a man shall strike thee, and thou dost strike back, how art thou better than he? Why dost thou say he is most to blame, for he struck first, when thou hast shown as much passion as thy enemy, and therefore art just as much injured? If thou dost go to thy enemy in passion, thou dost reproduce the same in him, providing he is as feeble as thou art; and then, one is injured as much as the other. Wilt thou say thou goest to punish him? This is impossible. Thou canst not punish any one. The angels in Heaven cannot punish. Supposing thou dost go to thy enemy, and whip him until he writhes in agony; dost thou think thou hast punished him? Thou hast indeed inflicted upon him severe pain, and in so doing thou hast sent to him a myriad of unseen hands. Ministering spirits have come to take the burden of agony on themselves. They are about him with flowers and garlands. Where distress is, sympathy must take them. It makes no difference whether it is distress for sin or of persecution. They come to give strength wherever it is needed. And thou, who art whipping thy enemy in passion, or with no god-like feeling to punish him, hast caused some pure being that loves thee in the skies to take a new cross for this, thy sin. The angelic world is not divided. They are not part for thee and part for thy enemy. They have no need to cry out, on their mountains, unison, as a watchword. God's light is sufficient. Of this, they re-

ceive a constant influx. They come to thee in tears for thy sin, or in joy for thy upward look. Thou canst not punish thy enemy. His punishment and thine own are done by God. Thou dost not need to trouble thyself, it will be all thou canst bear. Thou canst help thine enemy by laboring for him; this thou must do, or thou art not a child of God; and if thou dost not do this, some pure departed friend that thou lovest is still bearing thy cross. If thou sayest thou wilt love no one who has not repented, thou art certainly in error, for thou art a judge over no one, and how canst thou tell? Try, also, constantly to bear in mind that all are short of God. If any human being comes to thee and asks thee to love him, it matters not how many sins he may have of which thou knowest he has not repented, see that thou dost love him, for God and his ministering angels love him. If thou art purer than he is, take upon thyself the burden of his sin, as some angel friend is constantly doing for thee, until he has repented and made restitution for his wrongs. Haste ye to do these things; and how can ye help it, when ye see the rains descending on the evil and on the good? Ask thyself continually, if thou art better than the heathens, if thou dost not love thine enemies. Wilt thou refuse to comprehend the sayings of the Nazarene, whom thou hast adopted as thy High Priest? Canst thou hate thine enemies, and say thou art better than they? Do thou ask thyself these questions continually, and God will give thee light.

CHAP. vi. 1-4: To give and receive is a law of our



spiritual existence. To give and receive takes place spontaneously, through every part of creation. God makes us conscious that the human will is not the divine will. The divine will always takes place in respect to us; but in our darkness, we are totally ignorant, and think we do all things after our own will, when we can do nothing except God permits us. In giving our material treasures to those who have need, in this act of itself considered, there can be no credit to us. For if we have more than our neighbors, we have taken what does not belong to us. But the laws of our sympathetic nature are such, that we cannot escape giving or receiving, however much we may undertake to control this matter. We may think that we control material gifts for a time; but in these matters, too, as well as spiritual, they are under the permission of God. We give spiritually when we give materially. If our spiritual gifts are true to the laws of our sympathetic nature, they will live forever, and in the Heavens we shall see them producing and reproducing continually; but the material gift must pass away.

Dost thou go to thy neighbor to give, while the flatterer is ready to give thy name to the world? It may be in this way thou hast done good; and if so, the very thanks of the spiritual receiver at thy awakening will give thee sorrow, and this will be the fruits of thy giving. But the only way thou canst do good in this manner—not from thy spiritual nature, for in giving in this way thou hast injured thine own, and the tendency is to injure the receiver—is, that thou hast

bettered his physical condition. When thou dost give material gifts in pride and selfishness, what art thou saying? Thou sayst I am perfect owner and controller of all thou hast; take this from my own storehouse as a favor. All this is false. It is as much others' as thine. The poor are not dependant on thee; they are dependant on God the same as thou art. If, then, thou givest to them in pride or in selfishness, thou doest more towards awakening the same feelings in them than thou canst in any other way. Still God does call on thee to give, and thou must give, for it is a law of thy existence. But if thou obeyest the call of God through pride, thou wilt weep bitterly at thy awakening.

When thou dost give in pride and selfishness thy material gifts, thou dost not find the true objects of charity, for to those objects the flatterer will not follow thee. So, if thou wilt give truly, thy right hand cannot know what thy left hand doeth. Still thou must give, to fill up the aching void in thee; and wilt thou continue to give, laying up wrath against the day of wrath? Dost thou give to adorn palaces and temples, while the poor are begging at thy door? Go, thou giver, where the flatterer dost not follow thee. Go to the poor, who have unswept floors, and fear not thou wilt soil thy garments. In their indigence and in their wickedness, go to them with loving hearts. Thou wouldst go quickly couldst thou see the angels that go with thee to give thee strength. Go to the unthankful poor, give them one penny's worth of bread, and the beautiful from the Heavens will try to whisper in thy ear: Himself took

our infirmities and bore our sicknesses. Treasures to thy spiritual nature await thee openly. Spiritual gifts take form in the unfading world of reality. No flatterer need proclaim thy deeds on the mountain tops, for the whole spiritual world sees it about thy spiritual dress, and it is woven in garlands about thy Heavenly Mansion. These things are certainties. And when in true meekness of spirit thou hast reached the Land of Beauty, nothing will be so sweet as the incense that arises from each new harvesting of God's souls, among the thanks of God's poor. Fear not to go to the poor, to the thankful and the unthankful.

Perhaps thou hast the desire to go to the poor with material gifts, and thy avariciousness prevents thee. This is but a conflict between the Heaven above and the darkness below. If while thou hast this disposition, the light does shine upon thee, thou wilt find thyself in tears and covered with dust on the broad highway.

Perhaps thou mayst wish to give where the eye of this present sovereign world is upon thee, and thou hast not the courage. But fear not. Do it once, and if thou hast given from thy heart, God's ministering spirits will make it so sweet a thing thou wilt never fear again.

5-15: Prayer is a condition of the soul, languishing for new beauties. The spirit must be fed with desire before it can receive. When our spirit breathes a true prayer, there are many bright gems waiting for us in the skies. The spirit must pray without ceasing; pray continually. If thou art constantly seeking to come into sympathy with the angelic host, who form a beauti-



ful whole, thy prayer wilt be a true one, and must be answered. But if thou prayest after thine own will, thy prayer cannot be answered, and thou hast laid up wrath by so doing.

Great is thy sin when thou prayest to tell the world thou art religious, for true prayer comes from the meek spirit that is seeking realms of beauty not now possessed. If, then, thou art on thy knees to say thou hast truth and beauty more than another, what art thou doing? God and his angels know when thou prayest. Thou must pray that the divine will may be thine. Without ceasing must thou ask thyself: What lack I yet? God knoweth what thou needest. If thus thou prayest in thy striving, each day thou wilt receive some new light, and thou wilt know that thy God is a prayer-answering God. Thou canst make no formal prayer before thy fellow men on any other consideration than that thy spirit feels it necessary. But pray, thou mourner, that thy spirit may ever be in this condition. Thou canst pray before thy fellows when thy spirit feels a want for thyself and thy fellows. But if thy spirit is not in the true condition of seeking the Father's will, if thou art asking for everything and expecting nothing, if thou art making a prayer because thou dost think thy God has so commanded, thou art but trifling with the Heaven thou art petitioning, and there is sorrow living for thee. Thou canst not pray, because deeming God has so commanded. If thou dost feel the need of anything, thou canst pray. If thou dost feel no need, wait until some gem has been sent to thee from the skies to awaken it.

And when once thou dost feel a need, be thou cautious that thou dost always feel it, then thou canst always pray, because thou art then ever seeing realms of beauty beyond. Let thy soul speak when thou prayest.

Thou canst pray everywhere; on the mountain and in the valley, while lying down and while standing, at noonday and at twilight, in all places and in all conditions, thou canst pray; thou canst pray, using the organs of speech, or from the heart's wish. Seek thou to pray at all times, and when thou canst truly do so, angels will be descending to thee constantly.

In that moment, when any one has trespassed against us, we must forgive that trespass, and take upon ourselves the cross of the infirmity. For this our Father and his ministering angels are constantly doing towards us, while we are constantly trespassing against them. But this forgiveness cannot reach us, until we are free from sin, until repentance and restitution has taken place. Our love must increase towards those who have sinned, on account of our sympathy and compassion. It is a selfish consideration, and shows that we are yet in darkness, if because they have trespassed against us, we do not forgive them.

19-23: The poverty of the individual engaged in accumulating for riches' sake, is great. Look thou upon Eden, and see there a man with an iron box, counting golden coins, which he worships. Look upon the light that reaches immortals who worship God in spirit; and look upon the darkness that surrounds the man with the iron box. He sees no God in the trees and in the grass.

The flowers and garlands that have incense for others, do not reach him. Thus do the angels look upon the avaricious on our Eden earth. Thou avaricious, dost thou say thou canst worship God? If so, where is thy God? Dost thou worship that God to which thy attention is drawn once a week? Dost thou ask thyself if thou dost truly worship? Ask thyself, when once a week thy attention is thus directed, if in so doing, thou dost not mock thy God. Dost thou make a semblance of worship, when He is not thy God? Thy God dwelleth with thee during the week, is with thee on exchange, is with thee in thy buying and selling, is with thee when the day's toil is done, is with thee in thy teachings to thy children. Ask thyself when Sunday comes, if thou dost not mock thy God. Thou dost love, and thou dost worship what thou lovest. Canst thou not do without the God thou worshipest on Sunday? Thou hast caused many tears about thy pathway, from thy departed ones, but thou dost not see them, for thy love and thy treasure is somewhere else. Many bright garlands have been suspended over thy head, redolent with light and beauty; but thou dost never see them, for thy treasure is somewhere else. If thou lovest these things, death is thy enemy, for it separates thee from thy love. To the children of God, there is no death. When thou hast succeeded in thy toil and God has sent his messengers to take thee to the Heavens, dost thou say over thy past work, well done? Thou canst not leave, feeling that new beauties and new joys are beaming on thee for thy treasure. And when thou knowest thou must leave, thy concern is that thy



treasure shall be well cared for. And when thou art with thine own departed friends, what hast thou there ? Bright beings come to thee ; but thou shalt see crosses, and thine own infirmities about them. With aching heart thou goest to work to restore to the laws of thy spiritual being what thou hast taken away. Its unheeded wants in time, must be restored in eternity. When thou hast restored them, what hast thou done ? Thou hast worked a long time, because for every wrong thou hadst to make restitution. When thou art through with this, when thy spiritual being has been restored, thou hast then thy Heavenly mansion to build. For here, and hereafter, everything thou doest taketh form ; so to build thy Heavenly mansion, thou must commence at that point in thy existence, where the laws of thy being naturally place thee in harmony with the rest of creation. Heed this warning of the Nazarene, and lay up treasures in Heaven, and there let thy heart be also. These things are not fancies ; they are certainties. And remember, that thou canst not annihilate thyself ; that thou must live forever. Great is thy darkness, when thou wilt not let the light in thee shine.

24-34 : God, through his ministering angels, controls everything on the earth. We should, therefore, pray that the divine will be done, and not our own. Even if we think our own will is to be accomplished, it is not, for we cannot make one hair white or black. Our desire should be that our will be in unison with the divine will. This will take place when we are in sympathy with God and his angels. If the divine will is our will,

how shall we be anxious about the morrow. But if our will is not like the divine will, it does not alter the divine will respecting us, neither can we alter the laws of our being, for the divinity will ever remain the same. As the laws of our spiritual existence are inevitable, we come into harmony with those laws, when we have adopted the divine will. In obeying the divine will, think not that thou hast nothing to do, for there, every successive moment is filled with the joys of giving and receiving. It is then thou dost truly find that God dwells in thee, and that thou art coming into sympathy with the seraph, who perceives, wills and acts in the same moment of time. God has not done more for the lilies of the field, than for us in our clothing and in our food. If thou dost say, God has done better for the lilies and the fowls, than for us, in this respect thou dost accuse him of injustice. If thou wilt fully adopt the divine will, all these things shall be added unto thee, as unto them. The fowls of the air are in beautiful clothing; so has our God clothed us. But in shame for transgression, we sewed leaves together to hide our nakedness. Dost thou say, we must have clothing to protect us from the weather? Then our God has not done for us, as for the fowls of the air. Man and his mate, woman, on our Eden earth, were beautiful in their physical proportions, and in perfect harmony with the trees, animals, and climate of their location. We know that a tree in the tropics, is different from one in our northern climate. Also, are the animals; and even now are the men, although depraved and away from nature. Man cannot see Eden,

or the Golden Age, until this harmonial relation has been recovered. The male and female which belonged to the northern climate, God placed them in as pure physical condition as he has the animals which inhabit the same. The male and female which belonged to the tropics, also, were as readily clothed as the animals of their own climate. But when the male and female rebelled against the divine will, and from that transgression came in contact with new laws of depraved spiritual existence, then they could not see that God had done as much for them, as for the beasts of the field. Thou canst not go out of God's laws, or out of God's will, however much thou mayst sin. But every change of thy spiritual condition, brings thee into new relations to those laws. Wilt thou say, this is no state of progression, if we have not at all our clothing or our food to seek, and man and his true mate remain in their own climate on our earth? Then thou dost not truly understand the commencement of the Golden Age, in which we see, and are seen as we are. When we see each other as we are, then will we commence to understand truly the laws of spiritual attraction, and of association. The spiritual attraction and association commencing here, must increase throughout eternity. This increase goes on at a rapid rate. Every intelligence thou hast met, thou hast given to, and received an influence from. So much is our spiritual condition depraved, that we perceive this only in part. But from what takes place with one, thou mayst know takes place with all. It is impossible for thee to give in the same equality thou hast



received, or receive in the same equality thou hast given. Hence arises the laws of spiritual attraction, by which thy association must increase ten thousand thousand fold each moment of thy existence. And when all are in harmony with the Divine will, this will constitute the new thrills of ineffable delight that meet the Spirit in each moment of progression. In this law of spiritual attraction and association, thou art constantly seeing new beauties, and new mysteries of the universe are constantly unfolding. Thou dost not need books to keep them in thy mind, for each moment of thy existence, everything thou hast learned becomes more indelibly fixed, for thou art constantly seeing these things in the minds of the ten thousand thousand more thou art meeting each moment. Thus wilt thou be continually approaching the divine essence, and everything each moment be more developed to thee in the universe of God. The law of spiritual attraction and association is the first law of the universe. Thou canst not go out of this law. In the Golden Age this law will commence its true development on earth. Man and his mate, woman, walking in the divine will, and not after the laws of a depraved spiritual existence, will commence to see and be seen as they are. When thou hast once commenced this, where upon Eden earth will not thy spirit go, sooner than thou canst now send the controlled fluids of the skies? All the philosophy and beauty in one climate is quickly seen by thy brothers in different climates. This intelligence is truer than thy written language, for thou walkest by sight. Thou gatherest in one day's time more than a



century will give thee among books. Therefore, as thou art living in the laws of a depraved spiritual existence, sufficient unto the day is the evil thereof. Seek first the kingdom of God, and all these things shall be added unto you. Each day must thou ask for new strength and power to overcome the world, as did the Nazarene. Fear not to pray without ceasing, although there may come times when thou must sweat drops of blood; thy will, Father, and not mine be done. If this is thy true prayer, thy God will add all these things unto thee. If thou canst not so pray, thou canst not pray at all, neither can thy Father hear thy thank offerings. Faith is beautiful. Accept this blossom from the Heavens, and then in its gradual unfoldings, behold the brilliant gems of the universe. In beauty surpassing the lilies of the field shalt thou be clothed, if thou wilt adopt the Father's will.

CHAP. vii. 1-5. No one can judge us but ourselves. The seraph, whose love for all spiritual intelligences is many million times superior to ours, cannot judge us. Although they see us as we are, they cannot judge us. The God in us, must judge us. If thou canst find a being that loves thee equal to the love thou hast for thyself, that being can judge thee. But no being can love thee as thou lovest thyself, except the infinite God. The seraph, whose love for all that God has made is continually brightening, and is many million times superior to thy own, cannot love thee as thou lovest thyself. If the seraph could love thee as thou lovest

thyself, the seraph could judge thee. If thou sayest that the seraph's love is brighter for thee than thine own love, then thou dost say when in eternity, thou hast reached the seraph's love, thy progression ends. This cannot be. Thou art a being of endless progression, because the God in thee has developed towards thyself an infinite love. If the love thou bearest to thyself is only the seraph's love, when thou hast reached that point, thy progression ends. God is all in all, because God beareth love everywhere alike. Thou art developing thyself toward God, and approaching the Divine Essence, when from the infinite God in thee thou art trying to love everything as God loves it. This makes thee a being of infinite progression. Thou hast an infinite love towards thyself, for this is the infinite God in thee. Thou dost commence thy progression when thou dost go from thyself, to love, with all thy mind, might and strength, all that God has made. This is the constant endeavor of progressive spirits. Every step the seraph takes is towards a deeper love for all spiritual beings. Bright beings that see us as we are, and that love us a million times better than those that surround us, cannot judge us, because their love is short of the Infinite. But their love that beams towards us, can awaken us to new truths and spiritual beauties, and lead us daily to sit in judgment over ourselves. If, then, an angel cannot judge us, who sees us as we are, what dost thou do when thou dost judge thy neighbor? Thou, in thy darkness, dost not see him at all as he is. Thou canst not look into his mind, and trace any of the motives

that have impelled him to action. If thou dost judge, thou wilt ever sin in judging, for thou canst never judge right. If the brightest seraph cannot judge thy neighbor, what art thou doing, when, in thy feeble love towards him, thou dost undertake to judge him. If thou hast an enemy, and thou dost judge him when thou lovest him not, sad and weary hours thou wilt see in consequence. Thou mayst judge thy neighbor and thy enemy when thou lovest him as God loveth him. Cease to judge. Go not to thy neighbor to judge him; go to awaken in him the new commandment of love. Thou couldst judge thy neighbor if thou couldst punish him, but thou canst not do either; the God in him will do both. If thou goest to thy neighbor to judge him, thou hast not the truth; and if he is as feeble as thou art, he turns to judge thee, and thou dost in truth tell him to do so; for the laws of giving and receiving are as natural to thy depraved existence, as to thee, when thou art in sympathy with God and his angels. Thou seest, if thou dost judge, the same judgment must come back to thee, and if thy neighbor does not do it for thee, thou must do it for thyself hereafter. It does not make any difference whether any one does it for thee, thou must certainly return to thyself the same judgment thou hast rendered. If thou dost judge thy neighbor, and he turns to judge thee to reciprocate the laws of spiritual existence, both are in darkness. How great is that darkness; for judging thyself continually, and letting alone thy neighbor, thou canst never reach the infinite God. Dost thou say that this will make man a being of



infinite selfishness? Then thou dost accuse thy God of the same; but this cannot be, for God's love is everywhere alike. Thou and thy fellow beings have selfishness, because in thy endeavor to love as God loves all spiritual intelligence away from thyself, thou dost come short. Thou art selfish because thou dost refuse to love thy neighbor, or because thou canst not, as thou lovest thyself. Dost thou then ask why we are then so commanded? It is this endeavor that makes us beings of infinite progression. The Nazarene did truly say, judge not, that ye be not judged; for the very judgment thou dost render to thy neighbor, thou wilt render to thyself.

The tendency of love is to beget wisdom. But the darkness of our nature is such, that often we have not wisdom with our love. When our endeavor and faith have led us into sympathy with the angelic hosts, and we see something of our neighbors as they are, then shall we know how to approach them with our spiritual gems, and we shall not return from our labor weeping. But it is this constant endeavor that will give us strength and wisdom. Strive to do for thy fellows, and strive to do so in wisdom. When thou dost commence in love, thou hast much more wisdom than thou knowest. And when thou art in labor, thou wilt be surprised at God's mercy in sustaining thee. Lonely and weeping, thou wilt first commence thy toil, but soon thy strength will be increased, and thou knowest that God and his ministering spirits are with thee. And thy power and wisdom increase so rapidly, that instead of weeping to



find thyself alone in the world, thou dost rejoice because God is so good to thee, a sinner. Go, thou teacher, in love and wisdom, and learn what these things mean.

7-12: Whether we are conscious of it or not, we are constant seekers. That we are finite, should tell us that we are to seek continually. To seek, does not belong to one class of God's intelligences more than to another. If we live in darkness, we do not seek truly, for we have no comprehension of any light beyond us. But still we are seekers, for it is a law of our existence. Ask thyself how thou art seeking. Seek, and ye shall find, is a law in God's universe, written on everything thou dost meet in thyself, or elsewhere, and hast thou been ignorant of it? Dost thou say it is not so, because in darkness thou hast sought, and received those things which darkness gives in return? The bright seraph is seeking the same as thou art, but is happy in knowing that in seeking he shall find. Thou dost not know this fact because thou hast not come out of the night that surrounds thee. Thou sayest thou believest this, because thy adopted High Priest hath so spoken. But this does nothing for thee unless thou hast had some experience. Without the will to do, belief and unbelief are the same thing. Dost thou say thou hast sought and cannot find? Then thou dost accuse thy God of injustice; for, look at the insects, they seek and are continually finding. But suppose the bee goes to another and says, there is no honey in this flower, nor in this, and thus spends the day, canst thou say that the bee has fulfilled the law of its creation? This art thou constantly doing when thou

sayest thou canst not find. This universe is full of positive beauties; for them, seek continually. If thou goest to one neighbor and say, thou hast not the truth, and to another and say, this man hath spoken evil, thou hast been wandering in darkness all the day. Thou hast gathered no pearls for thyself or thy neighbor. Positive beauties, and the sweetest incense are constantly about thee, but thou knowest it not. If thou goest to thy neighbor, and say, all truth is in this, or in this, thou art presuming that thy love is the end of his progression, when it is infinite love that produces endless progression. Thou art also judging thy neighbor, and if he accepts thy judgment, both will have restitution to make; for thou art positively hindering the light that would shine. Thou must go to thy neighbor as angels come to thee, with positive spiritual gems; then thou art seeking, and learning thy neighbor to seek. Say not, because thou art in night, thou canst not give good gifts to thy brother. The moment thou dost commence to give positive spiritual gifts, from that time all the evil in thee is shut up, and dost not go out reproducing itself in others. And when thou art positively giving, then dost thou know thou art positively seeking; because, for everything thou doest, thy Heavenly Father repays thee an hundred fold. This is that method of seeking, by which you fulfil the law of spiritual attraction and association. Recollect that when thou art in darkness, and art striving to give good gifts, thou art coming into sympathy with angels, who are fulfilling the law of their existence, who are constantly doing the

same thing in God's light. Speak not, then, of thy neighbor's wrongs or evils, but seek to circumscribe them by giving positive spiritual pearls.

Dost thou say thou wilt go to thy neighbor and tell him he has not the truth, and thou wilt give him the truth? But perhaps thy neighbor has as much truth as thou hast. What wilt thou do then? Ye are both in darkness, and have not all the truth, but ye both have some truth. The better way is to give to him thy truth in love, and to receive from him also, and thou art constantly coming nearer the light; for from the increase of association, thou dost learn truth. The bright seraph cannot say he has all truth; if he does, he has lost all spiritual blessings. And thou, in darkness, dost thou say thou hast all truth, then thy darkness is growing upon thee. But if, in thy darkness, thou dost not obey the laws of spiritual attraction that will bring thee to light, thou art living in this law the same, and receiving the reward of thy depraved existence.

Dost thou say there are some portions of God's universe in which we are not to seek for truth? Then thou dost say, God is not a being of infinite love, for every thing that a being of infinite love has made is beautiful in its design, and is also necessary to our spiritual existence. If thou dost say any of God's works are forbidden us, thou dost say we must stop in some points of our progression; thou dost say the hand that gives does not always receive; thou dost say that thy God art like thyself in darkness. Because people in their darkness did refuse to seek was the cause of the agony of the Naz-



arene in the garden of Gethsemane. Thou canst do nothing to debase thyself more than to say to thy neighbor, go no farther. When thou doest it, many bright angels go from thee.

Do thou for thy neighbor as for thyself, and relieve thyself from all burdens.

13-14: Our pathway is narrow when we attempt to leave our darkness, for it is night that surrounds us. And our depraved spiritual existence is reciprocating the laws that govern us. The tendency of every evil is to reproduce itself, and as thou hast many evils, thou art constantly giving them out, and art constantly receiving thy reward. If thou art doing things in pride, selfishness or fear, or for the gratification of passions, they are true in the doctrine of reciprocity and make their returns, and because the returns do not fill up thy spiritual nature, thou dost the more anxiously seek. It is a narrow pathway that leadeth thee from all these associations to the light. Many a cross must thou take, and many a sad hour see before thou dost come into harmony with the laws of thy being. But do not associate in thy mind toil with infinite progression. The sad hour is in coming from thy darkness. And often, looking from the night that surrounds thee, thou seest toil forever. There are blessings coming to thee in the midst of thy pathway, out of the night. But when thou hast reached the light, thou art living in the joys of constant blessings and wilt have no heavy hours, except from thy sympathetic nature, and these, in each moment of time, are constantly turning into spiritual gems.



15-20: Evil produces evil continually, and good produces good. No good can come from evil, no evil can come from good. But be thy works evil, or be they good, thou art not out of God's control. Every human being is constantly under control of Deity, through his ministering spirits. And thou doest nothing except God permits thee. God, through his ministering spirits, must call upon thee to do certain things; if he did not, thou wouldst not conform to the laws of thy spiritual being. Thou art a part of the sum of the universe be thou evil or be thou good; and thou, in reality, canst not remain stationary. To fill up the measure of divine control, thou must be called on to do certain things. Be thou evil, thou wilt do them after thy evil nature. I will say thou hast been impelled to do something for thy indigent neighbor, and thou art avaricious and thou dost regret every penny thou payest away; but it becomes necessary in thy condition of control, that thou payest to thy neighbor one shilling in order to save five. Dost thou then say that good has come out of evil? It is not so. The good was the result of the divine power that controlled thy avariciousness. No thanks are due to thee, and thy avarice has been doing its evil work continually, while thou wast controlled to a good result. Wherever thou didst go, thy avarice was at work producing a like sensation. Thou evil one that dost rebel against thy God, thou art but fretting in the harness of divine control. Evil produces evil continually, and cannot produce anything else, and this is the cause of the continued darkness that dwells among us.

War begets war, and anger begets anger ; passion, pride and selfishness, beget the same ; but dost thou remember that in the exercise of all these, thou canst not go out of God's control ; and if good takes place after the exercise of these evils, think not that the evil produced the good. Whatever thou soweth, that thou must reap.

New condition brings thee under new laws. When thou hast come fully into God's light in thy endless progression after, thou knowest no sorrow for sin, for thou hast no more transgression. The doctrine of giving and receiving is anguish in thy depraved spiritual being, but when thou art in God's light, it is joy and gladness. The laws of spiritual attraction and association must bring repentance and restitution to thee in thy darkness, and restore thee to that natural state in which God created thee. Thou seeker of truth, fear not ; what is good, cometh from good. And do not think thou injurest the cause of truth by casting all evil from thee.

21-29 : Whoever doeth the divine will is in sympathy with God and his angels. If thou dost come before any being of light in thy sins and expect the joys of Heaven, they are not for thee ; in love will all beings of light speak to thee ; but this love which thou shalt feel, shall say to thee, repent, repent !

#### FAITH.

Faith is the star which came to the child Jesus, that was constantly before him, that he saw through his daily toils and walks, that talked with him in his

dreams, that led him into the mountain to wrestle with the old Adam, that led him to leave the night that surrounded him, that led him to go with joyful tidings to the poor, that led him to take upon himself their infirmities and sicknesses, that gave him power to heal the sick, to raise the dead, to walk on the sea, to produce from one loaf a thousand for the famishing poor. We pray thee, O, God, to let this star descend again to the earth. We know as it has once descended to a mortal child, that it can descend to all mortal children. We feel it written in the laws of the universe, we see it shining on every being of light; we see the angel and the seraph, with this star that came to the infant Nazarene and feel that thou wilt, in thine own time, give it to all the children of earth! Let this star come. I see it shining with a new radiance and a new light at every succeeding morn and eve. I see it, as the flower that is ever blossoming, as the sun that is ever radiating. I see it always beautiful, but ever surrounded with new and beautiful meteors on the shores of eternity. Our Father, let this star come to the earth again. Let earth's children commence, not in darkness, but in light. It will be beautiful to commence in light on the earth. When we shall commence, then shall the star which the wise men followed from the east, descend to every infant child. Our Father, once do we know that this star has descended to a mortal child, and this does tell us that it shall descend to all mortal children. In this will we trust, although thou dost often slay us.

We want faith to come from our darkness to light.



The star that came to the infant child Jesus will come to us when we are in a natural spiritual existence. Being as we are in darkness, other spiritual gems must be given to us after our condition and after our light. It must remain with our true ministering friends, who know our point of progression, to send to us these gems of awakening. Much goes for faith that is not faith. With faith comes power; if thou hast not power thou hast not faith. To say that thou believest, is not faith. The God in thee may tell thee thou mayst believe; but this is not faith. Every condition of faith puts our being in a new state of spiritual existence. We may believe that we may progress towards an infinite God, but it is not faith. Faith is a perception of light beyond us, the very perception of which makes us gaze steadfastly towards that light. The moment we have faith, our spiritual being is changed. The moment we have faith, our errors and wrongs begin to retract. Thou mayst have faith and thou mayst lose it. In thy darkness, and without faith, dost thou ask how thou mayst obtain it? Commence to toil with beings of light. Commence the work of angels, by going to the poor, and they will give to thee as quick as thou dost commence a look towards that light that in eternity shall permeate through thy being. Once commence this toil, and then thou shalt know that there is a light beyond thee. Thou must be brought to this light sometime. The laws of spiritual attraction and association are such that none can escape. Whatever thy sins are, remember that thou art under the control of a God. Thou must see sad and



weary hours before thou canst overcome the world. The Nazarene wept in the garden of Gethsemane, under the acceptance of the Father's will. So wilt thou shed tears in this life in the midst of darkness, before thou hast fully adopted the Father's will. But do as thou wilt, thou canst not go away from the Father's will; then go quickly and adopt this will as thine own. Faith doth bring to thee power. As fast as thou hast strength to receive, it is given. Dost thou think it would be permitted to thee to remove mountains when thou art in sin? Thou canst not, for thou art not in sympathy with thy God or His angels. But the power which faith gives, comes in its certainties, as does the revolution of the sun. Each new accession of faith tells to thee what thou canst do. And if thou art in possession of faith, thou knowest that thou hast the power. Faith is the certainty of God's light beaming from beyond on the soul. Do thou the work in which angels are engaged, and they will show to you this light. Distrust, doubt and darkness will disappear if thou dost toil on. If thou art toiling with bleeding feet and aching heart, it does but tell thee thou art in darkness. But go thou on, and do angels' work with the upward look, and if thou art often in tears, remember that the pure in heart are preparing for thee blessings. Thou must weep at times, because thou art learning to love. On, and fear not the scorn of the night about thee. Remember, wherever thou art, thou art under God's control. Those that scorn and persecute, are under God's control. Remember that thy God does not go away from a striving child, but is

ever coming nearer. And as thou art increasing in faith and power, thou wilt see by a necessary law of thy existence that the angelic host are increasing. This is because thy spiritual attraction is increasing. At each new step thou dost need new food, new help, and thou art coming into new laws of a higher existence. On, for the illimitable God is thy Father. He loveth all things that He has made alike. He loveth thee as He loveth Himself. He hath given to thee an infinite love for thyself, that thou mayst progress infinitely in His light. Weep and toil on in thy first strivings, if need be, and soon will poets from the spheres come and sing at thy side at twilight, and as each thought goes from thy soul, thou shalt see them taking form in garlands, lights and sparkling brilliants, that are to adorn thy future pathway. What canst thou not do with faith, when thou hast an infinite Father? The Father loveth thee with an infinite love. Have faith and the mountains shall disappear, the waste places shall become beautiful, the ills of life shall not be, the lion and the lamb shall lie down together, the weak shall lead the mighty, and the mighty shall lead the weak; thou canst not receive any injury or pain, for angels are watching thee lest thou dash thy foot against a stone. Our Father doth prophecy that the star which came to the infant child Jesus, shall soon come to all the infants born of our earth; in golden letters it is written in the laws that govern the angelic hosts, and in the laws of our own spiritual existence.

## GIVING AND RECEIVING.

Everything that exists has a positive and negative power. It exists in everything we call material and spiritual. This is the producing power; and the destructive power, when we say things are destroyed, because they so appear to the sensuous eye. The positive power is constantly giving to the negative in every existence in the universe. All existences in the universe have a positive and negative rotation to each other. The mineral, the vegetable, the animal, the spiritual, all come into this relationship with each other. The blade of grass has its positive and negative side; the rock and the fowl have the same. So has everything in every minute relation of its existence. The apple upon the tree has its positive and negative side, and then as a whole it is positive or negative to another apple. A combination of circumstances may make it at one time negative to its neighbor, at another positive. The twig on which the apple grows has the same relation to the apple, and to everything else surrounding it. It is the same with the air we breathe, with the rain drop, the cloud, the lightning. It is the same with all spiritual being; it exists in thought, in the affections, in the passions, in the good and in the evil. Thus thou wilt see that everything in the universe of God gives and receives.

The blade of grass grows, because the spirit of the blade is negative to the great universe of its natural spiritual attractions until it has reached its autumn; then it becomes positive to its relations, and hence the



return of the particles of matter to other formations. Thou canst make a malformation in the grass, by bringing it into unnatural relations, or carrying it out of the sphere of its natural attractions. In doing this, thou dost bring it into some relation that is too positive for it, or too negative. More than this also thou dost incorporate into it, from adverse positive and negative influences, something of the spirit power from whence those influences came. This will account for all the malformations that have taken place in our earth, in the mineral, vegetable, animal, and spiritual being. But the laws of spiritual attraction and association which connect everything that God has made, are the result of this positive and negative power. One day thou art positive to thy neighbor, and at another time he is positive to thee. Thou mayst be positive to thy neighbor in love, and he positive to thee in wisdom, and so on throughout thy whole spiritual being. When thou meetest, the positive and negative are making exchanges; they are giving and receiving. The children of light who are in true harmonial relations, give and receive from all their positive and negative conditions and surroundings, in true conformity to this law, which is the divine will manifest in them. Their positive and negative conditions with themselves and their surroundings, produce that infinite variety of spiritual attractions which constantly give new joy. They never cease to progress, because the spirit power in them is the infinite God. A child of light, with infinite love towards himself, has a never endless positive to that love which he is endeavor-



ing to bear towards his neighbor. Consequently, as exists in him the spirit of the infinite God, he will never cease to progress. All these relations to a child of light are joys, because they are in true harmonial relations. But in a depraved spiritual existence, as with man, these relations of necessity often bring pain, although he may not know it fully until he comes to the light, for the giving and receiving is ever an endeavor towards true relations, wherever it takes place.

These positive and negative relations exist in direct relation and gradation from the coarsest thing in the material kingdom, up to the brightest spirituality in the seraph. Then everything separate and of itself, bears a negative and positive relation to each other indirectly, in every possible method of computating the combination from the seraph to the coarsest thing in the material kingdom. But the more remote the direct gradation, the less is the influence exerted in the directness of giving and receiving, as the sensuous eye beholds it. Bright and pure beings in the skies may wish to accomplish ends on the earth; they are more powerful to accomplish those ends than those below them; but they cannot act upon us in those gross and material ways, as those below them, therefore they act upon us through successive controls of the wills of those negative to them in their point of progression. The angel, in the sense we give and receive towards our fellow men, cannot give and receive with us. Still any positive virtue they have may reach us through the successive gradations of negatives below. Thou mayst become so susceptible as to

know that thou art giving and receiving in spiritual influences with thy fellow men, and with progressed spirits. Now, although thou dost give and receive with the seraph, thou hast no refinement that can tell thee of it. Thou knowest that the light can comprehend the darkness, but that the darkness cannot comprehend the light, until that light hath dispelled the darkness.

Thou wilt see that the doctrine of giving and receiving, exists everywhere. That it exists as well in malformations of nature, as in our true relations. That it is a principle permeating through all parts of the universe; that it is in and through everything. If all malformations that existed of any one kind, existed independent of other relations, they must ever remain so. If we, in our depraved existence were exempt from the laws of spiritual attraction which range through the universe, we never should leave our darkness. But this cannot be. But in a depraved spiritual existence, our progression is a restoration first to a being of light; that is, to the true law of our spiritual being. In order to come from this darkness, thou must give and receive with those that are superior. But do not think that the good take your vices in exchange for their virtue. Thy vices are a malformation, and with a being of light, the tendency is to restore thee. The virtues of the good receive new strength in the act of giving; it is consequent on the act of giving. The spiritual attraction between two beings, and one with positive goodness is to elevate; between two, with one of positive evil, is to debase. To overcome evil, we must have virtues that have over-

come the world, and have adopted the Father's will, and are in full sympathy with beings of light. Yet all may do good, and are controlled to a certain extent for good. Now, dost thou ask how we all can do good? It is by giving and receiving with positive virtues. If thou dost start with the intention to do thy neighbor good, thou hast done something. If thou dost show to thy neighbor that thy desire is to do him good, thou hast given to thyself and to him a spiritual gem, and thou knowest not what it will bring to thee in the Heavens. Our sensations do not develop to us always the return when we give, and this is because we are in darkness. If thou dost seek to be mercenary in thy gifts, and dost think that the return should come quickly, and is exclusively for thee, and not to be regiven to thy fellows, thou hast the reward of the mercenary giver. But thou mayst give, expecting a reward, and this reward shall be in the continued joy of regiving. If thou hast sufficient positiveness to give to the unthankful, thy reward is even greater, and it will show to thee that thou hast great strength of positive virtue, for the unthankful receiver has a powerful positiveness to overcome thee. When thou canst give to the unthankful and to those who persecute thee, thou art fast approaching to the wisdom of the children of light. But if thou canst not give to them, it is the greatest evidence thou art in darkness, and art but reproducing among thy fellows thine own errors. But all are in darkness on our earth, and to those thou goest thou must see some evil, and thou wilt see them in proportion as thou hast approached the light



As thou dost approach the light thou dost see more sin. Then with every successive step, thou must have more strength and positiveness to thy virtues.

If then thou goest to one who is evil, he must feel that thou hast truly a love for him, or thou wilt injure him and thyself. He will see that thou hast this love for him, if thou takest upon thyself all his infirmities that thy positive virtues will allow.

Wilt thou understand now that it was in this way that the Nazarene toiled among men ? that no burden which he could take upon himself from the suffering poor he ever refused ? The result was sufficient strength to endure the cross. Nor was this all. The reward is beyond every human calculation. Those rewards may be reverberating millions and millions of times in their increase each successive moment now. Dost thou see that the Nazarene's life was truly spent in giving and receiving. I think he was the natural man, sustaining true harmonial relations on the earth. He lived in the Golden Age. He did truly give to the world the doctrine of giving and receiving, but the world comprehended him not. He was a being of light, such as we all shall be on the Eden earth in the Golden Age.

What then is the work that God's ministering angels proclaim thee in those days ? It is, that thou shalt truly give and receive, that thou with the angels shalt bear the cross of thy fellow men and the pure in heart come to thee in their own brightness, adorned with crowns and laurels, telling thee that the same gems are for all who truly give. We truly give when we give in



pure love. When we give for love's sake, we will take others' infirmities. When those to whom we give have a little more strength, we can show them we are bearing their infirmities. They will soon take the cross away, and, in joy, show us some of their own handy work. This work must go on until we are beings of light. It is the work of our departed friends in the spheres, to become children of light, by taking each other's infirmities. As their own spiritual development takes place, new chains and crosses do they behold in form about the persons of the more positively virtuous. These are seen as they have strength to bear them, and to take them away. Do not recoil if thou shalt see a mountain to be removed at first. Carry thou a shrub from the mountain, and thou shalt find joy in so doing. After thy own faith do these things, and know to a certainty that for whatever thou doest thou shalt have thy reward.

#### RESTORATION OF MALFORMATIONS.

All the ills and evils of life have their source in depraved spiritual existence. Every malformation in nature is the result of trespass by the spirit. I mean every physical, organic and material ill in our earth, is the result of trespass on the laws of its being by spirits. Dost thou say then, as soon as we are acquainted with these laws we shall restore ourselves to nature, and that this is now the work of our philosophers? But however much the philosopher may progress, he will never under-

stand these laws, because they are infinite in their relations and connections. The seraph, whose philosophic knowledge of the laws of attraction and association is so incalculably beyond anything on this earth that it cannot be measured, does not understand all the relations of a grain of sand, or the autumn leaf. Yet the seraph does not know any of the ills of life. Dost thou ask how these things can be remedied? The Nazarene has answered thee in the simplest language. Seek first the kingdom of Heaven, and all these things shall be added unto you. Ask thyself if thou hast had faith in this report? Dost thou say the Nazarene did not understand philosophy? But thou dost say this in darkness. A child of light does not read philosophy in schools, but in the universe where that philosophy exists. A child of light looks upon the flower, and in a few moments learns more than thou in darkness can in thy life time. But a child of light cannot understand all the laws which govern the simplest things in this world, because they are infinite in their relations. An infinite God only does understand them. Philosophic knowledge, short of Deity, will not in our darkness exempt us from the ills of life. Yet a child of light on this earth would be exempt from these ills. Dost thou say the reason is that he lives in true harmonial relations? Thou dost say truly, and he is in harmony with everything about him, because he is manifesting, in every step he takes, the Divine will respecting himself. The Divine will respecting every being of light guides them through all the infinite relations and connections that bind them

to the universe. Dost thou see then that from our spiritual being, we must commence to restore everything that is wrong on our Eden earth? Dost thou know that the infinite God is in thee? In thy darkness thou art rebelling against the infinite God, because thou dost refuse to hear his voice. If we ever become the children of light, it will be by adopting the divine will; and then it becomes impossible for us to dash our foot against a stone, for everything above and below and around us is in perfect affinity. Dost thou think the Nazarene understood what he was saying when he said, seek first the kingdom of Heaven? He being a child of light, dost thou think he made fancy speeches? Seek first the Father's will, and all things shall be added unto you, is the true philosophy of ministering spirits to a world in darkness. To come out of all malformations, we must adopt the Father's will as our own. Commencing from our spiritual being, we can reform and be restored to our natural relations. If thou hast not faith, say no more that the Nazarene is thy High Priest. But the moment thou hast faith, after the amount of that faith thou art made whole. And so thou wilt continue on until thou art a child of light. Every exercise of faith has changed thy spiritual existence. It is the spirit that forms thy mortal body. It is the spirit that forms the blade of grass, the tree, the lilies of the field and the fowls of the air. If the Father's will is trespassed upon, the same spirit doth deform them. Shame came first to Eve, and then she found she was naked. If we are now living a depraved spiritual existence, and in the



midst of malformations, we never shall be restored except through our spiritual being. And as fast as our spiritual being goes towards the light will this restoration take place through every part of our being. After thy faith shalt thou be made whole. The divine will leadeth thee into green pastures and by still waters. Remember that faith is a perception of light, which when you have once seen, commences to direct thee in thy pathway. If thou couldst continue to wait for the development of all laws and relations to be made to thee, that thou mayst be free from the ills of life, thou wouldst be in eternal darkness. Thou who dost never seek the divine will, what art thou doing? Art thou watching constantly on thy right hand and left, lest some accident befall thee? Dost thou know that thou canst not go out of God's will and control, although thou dost thus fret thyself in his harness? But if thou wilt seek the Divine will, the very act has brought thee faith, and from the amount of thy faith thou art made whole. Dost thou say this throws away all philosophy and knowledge? Thou art mistaken. It is but an invitation to go to the fountain head for knowledge and truth. Every law in the universe exists in thyself, because the infinite God liveth in thee. Do thou but progress in God's light by the adoption of His will, and all these things shall come to thee. Thou art then but commencing to unfold the infinite laws of the universe to thyself. Dost thou think the Father knoweth of what thou hast need? In thy darkness, thou dost not know, because thou art in a depraved spiritual existence.



Therefore, without ceasing, thou shouldst ask that the Father's will may be thine. The Nazarene was a child of light on our earth. And children of light shall again walk the earth, and be free from the ills of depraved spiritual existence, and all surrounding malformations.

Thou child of darkness, wilt thou strive for this light? Thou art ever subject to these ills until thou dost adopt the Divine will. Dost thou say, when thou goest to the Heavens, thou wilt be free from the ills of life? Thou art mistaken. Thou art never free from them until thou art a child of light. Thou art becoming freer from them every moment thou art approaching this condition. Dost thou say thou wilt wait until thou goest to the Heavens for them, thou wilt see more light? All this may be true, but thou hast the more toil in consequence. Thou hast a natural existence on this earth; the conditions of that existence must be fulfilled, whether thou art here or in the Heavens. Thou canst fulfil this condition better when thou art here than when thou art there. Repentance and restitution is easy here, but when thou hast left the dark earth, thou dost count in ny years on the shores of Eternity before thou canst restore to the darkness thou hast left the conditions of the Divine will manifest in thee. No being comes to thee and says that thou shalt remain so long here and then be an angel in the Heavens; thou dost find it in the Divine will thou hast there adopted. Did the Nazarene speak truly or falsely when he said: Seek first the kingdom of Heaven, and all these things shall be added unto thee? Therefore ask not thy passions, thy pride, thy selfish-

ness, thy avarice, etc., what thou shalt do, but the Divine will. Thou hast thy reward in this life, and a thousand fold in the life to come.

#### HEALING DISEASES.

Christ was a being of light. As he progressed in his ministry, his faith increased, and with the increase of faith, his spiritual existence was changing. This change was continually bringing Him to closer sympathy with God and His angels, and increasing His power to reach those in darkness. He increased in wonderful works towards the close of His life, but these works were not wonderful to the children of light, for nothing is impossible to God's will. When thou art in the Divine will and hast faith, with it must come the power to do. Faith had brought this power to the Nazarene before he left the mountain, but he had done no work to chasten by which he could at once come into the meek condition of the angels. This is the reason why he had thoughts of using his power for strange purposes. Not but what this power would have soon ceased, had he done so, but the idea came to his mind, and he had it to wrestle with. This power could be only used in restoring things to their true relations. Even in nature, where things were out of their true relations, he could restore them by this power. So also among his fellow men, if they had faith. For their faith in the exercise of this power in the Nazarene was the healing of their diseases. They could have faith in the exercise of this power, because they saw be-

fore them, and felt the influence of the light he constantly carried about him. It was not surprising that they thought him God himself, for when he passed by them they felt a thousand new stains on their soul in consequence of departing from true relations. When they truly felt this, they could not help from having faith in being restored. And the being that can produce this, cannot help from having the power of restoring. In restoring them, the Nazarene was but nature's physician. And to us the most astonishing increase of power in the Nazarene from the time of boyhood to his death, is but exhibiting to us the natural ratio of progression of a child of light. Not that all would progress in the same way, for all have different identities. In the Nazarene thou seest what a child of light may do, and we see in him what God created us all to be. And if we do not arrive at that point here, we have yet to reach it in the Heavens, before we can enter the Land of Beauty. Wilt thou now understand that it was faith in the individual that restored him to his natural relations? After the amount of thy faith, thou must be made whole. Dost thou see that it is the spiritual being that healed the disease? It is often when the individual had not sufficient faith that the Nazarene performed some little ceremony to produce faith. But if thou dost not come into contact with a child of light, thou canst not have this faith. In the healing of diseases, it is but the same progressive movement that thou dost take to go from the darkness to the light. At all times it is after thy faith thou art made whole. Faith changes

thy spiritual existence, and it is spirit that forms everything into shape that the sensuous eye beholds. So thou seest we must have light to come out of our darkness, and the more light we truly see here, the sooner shall we be with the children of light. The Nazarene could say to the one healed and made whole: Thy sins are forgiven. So can every child of light say to one who comes from the darkness. Because, if thou art made whole, the child of light knows that thy sins are forgiven, or it could not be. It is thy faith that has made thee whole, and thou couldst not have had it unless thy sins were forgiven. Our progression from our darkness depends upon the amount of light we see. If we shall truly meet a child of the Golden Age, and have faith in the light that is shed upon us, we shall be made whole. The sensuous eye, meeting the Nazarene, was no light to the spiritual being. But it was such light as beamed on the young man who never before had felt any anxiety, but now asked: What lack I yet? Had he not met the Nazarene, he would probably have gone to his grave in peace. It is so with us; we are not much troubled about any light beyond us, because we do not see it. If we do not see this light, how can we have faith? But a feeble ray of faith comes to us now and then, and in the proportion to the amount of it are we made whole. Our faith must be in proportion to the light we are made to behold.

Dost thou understand? Whoever sees the most light comes quickest into true relations. And we can only come into true relations except from our spiritual being.



And this is bringing us to all truth when we approach the light, when we adopt the Father's will. But it is not certain that a being cured of all his diseases by the Nazarene, was a child of light. He was simply placed in all his natural relations, as the natural man. He would be much exposed to the debasing influences of evil surroundings, and unless from this point he was constantly seeking new light, he would soon be on the broad highway. It would be the same with him as with one who has progressed with little faith, because he had not seen much light.

#### MIRACLES OF THE NAZARENE.

Thou wilt remember that with God nothing is impossible. According to the Nazarene's faith, he must have power, not to change any harmonial relation, but to produce it and to produce natural progression. That the Nazarene could walk on the sea, and that he could control the winds, and feed the famishing thousands, and bring Lazarus from the dead, was an exercise of the same faith in himself that the sick exercised to become whole in his presence. The increasing faith in the light from beyond, that came in its increase to the Nazarene, is to us incalculable. Wherever he went he felt the want of all true harmonial relations in everything that surrounded him. To feel this in his nature, was but the desire to make them true to their spiritual conditions; I mean, everything in nature that he felt in his own susceptible condition to be wrong, he felt the desire to remedy. He

felt that everything in nature must some time come into true harmonial relations. He felt this from the harmony of his own spiritual being. To no spiritual intelligence is there knowledge of wrong without a desire to make it right. And every spiritual intelligence has the power to make his true perceptions of wrong right, according to his amount of faith. Every being of intelligence on the earth has different degrees of power in righting wrong everywhere in nature. And we all progress in these things as we approach the light. A child of light will progress in each successive moment in this faith and power more than we in our darkness can during our lifetime.

You will recollect that while the Nazarene was a shining light to all who truly saw him, and therefore giving faith to them after their perception of that light, that worlds of light shone upon him in the same way. The farther we go towards the Infinite, the more does light increase. When thou goest to thy neighbor in love, and breathe upon him thy influence, and he repents of some sin through this power, thou hast done no more a miracle than a child of light has done in walking on the sea. I do not know all those infinite laws that sustained Jesus in walking on the sea, but I know as much respecting it as I do of the laws by which thou hast brought light and faith to thy neighbor. But in speaking of the Nazarene as walking on the sea, or raising the dead, or feeding thousands of the famishing poor, I am but showing to thee that regular and progressive faith which brings power to restore harmonial relations,

after its amount of progression. One man has more of this faith than another, consequently the greater power of control over all his surroundings. The reason why Christ did such wonderful things, is because he was more a child of light.

But the Golden Age shall bring forth such children of light. And more wonderful than anything the earth has yet beheld, shall be their mighty works, because they shall find more faith, more light in their surroundings, than fell to the lot of the lonely and persecuted Nazarene. There, work shall not cease, but shall go on and on until our earth is again the Eden earth from God's own hand, and shall come to all the infant born, the same star that the wise men followed from the East. This is the light that shall direct our pathway, when we have fully adopted, and are manifesting through us the Father's will. God's ministering spirits have proclaimed the prophecy, for they have read it in golden letters, in the laws of our being. They are now engaged in the work. God is now sending to our earth the pure and spotless, to breathe upon us their influence, that we may see great light, and have greater faith. They hover about our darkness, and are sustained amidst our journey discords by seraphic bands, who have followed them from their Land of Beauty. They have seen our darkness and proclaim that we shall be children of light. Without ceasing, they are beckoning, beckoning to us. In our darkness, they sing to us their songs. They bring to us from their bright bowers, flowers, garlands, and sparkling brilliants that in their homes never fade,

and scatter them about us in our pathway at night. Thus do they say they will call, although we hearken not at first. They will make a light here, and a light there. They will watch the lights they kindle, without ceasing, and feed them after their best endeavor, as the Father feeds his famishing children everywhere. They are constantly waiting to give the angels crown, the shepherd's rod, and the arrows of God's quickening intelligence to the children of earth. While we walk in pride, while we scorn them for fear of the sovereign world of night, they pray for us. They say to us constantly, come, come, come. They tell us confidently that the light of Heaven shall dispel the darkness of earth. That the fires they kindle shall not go out, but that they shall increase, fed by their own angelic hands, until all the world shall see this light and come up into the mountain of God's holiness; until the star that came to Jesus shall come to all the infant born of earth.





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BOOK II.

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THE AGES

— OF —

IRON SILVER AND GOLD.

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## THE CREATION.

God created the earth. God created everything we now see. God was the beginning of the spear of grass we see in Spring, because he was the author of all that infinite variety of laws connected with it, which entered into its spirit and produced it. The everlasting God is at work in creating just as much at one time as another. God is just as much at work creating our earth now, as He was four, ten or twenty thousand years ago ; and He was just as much at work then as now. God is ever the same, yesterday and forever the same. Our earth was born into its present place of existence, the same as the spear of grass is born into its place, also the same as the infant child is born into this natural kingdom. The spirit of our earth is its producer. The spirit of our earth is positive or negative, as the case may be, to other planets or earths. Our earth commenced an infant, as the spear of grass, and it has been changing constantly through its spirit action, and will so continue to change until it reaches its autumn. Its spirit will go on increasing in beauty until it ceases to be negative to the great universal whole of growing worlds and planets, and then its present materiality must commence to pass away. It is impossible to tell in what time our earth commenced to bring about itself its material ingredients from the universe. The record is kept



of its birth and parentage, and there are angelic spirits that exercise great control over these matters. I think earths, planets and suns are the infant children of advanced spirits, and that they are the result of their conjugal loves. That back in old eternity, these things were as they are now. That among the uncountable planets, our earth is one among the whole, giving and receiving, and was born, nursed, cradled into existence, and is now growing after its own laws of spiritual being like all the rest. It commenced from the spirit, as does everything else; it is going on changing and growing, after its own method of its producing spirit, and so must continue, like every material existence. The infinite God is in our world, as He is in us, as also in the grass, in the tree, the shrub, in the lightning, and in the rain drop. You can go to no place where God is not. God is a spirit. All that the sensuous eye beholds is a manifestation of God's spirit. Everything is under the control of the infinite laws of an infinite Creator. God is no more the creator of our world, than He is the creator of us, or of the spear of grass. But He is just as much the creator of one as the other. God is no more the creator of one thing than another that exists through the universe. Everything proceeds from spirit, and the whole universe of spirit in all its varieties, came from God, and is under the control of the laws of spiritual existence. These laws are the same yesterday and to-morrow. As they ever have been, they ever will be.

Our earth, like everything else, has an infinite variety of positive and negative relations. This is that produc-

ing power that will bring it to its autumn. But matter is not confined to the eternal round of spirit formations. Everything thou seest is spirit in one sense, for the coarsest thing we see and call material is becoming in each successive spirit formation more refined and is approaching towards spirit. If thou dost say that what is now material must remain so in its present form, thou must be mistaken, for everything is progressive. In the strictest philosophy thou canst not say at any time what is spirit and what is not spirit, neither what is material and what is not material. The incense that comes from flowers we do not see, but it is seen in form in the Heavens. And in a still more progressive state than the spheres above us, it is seen in more refined forms from the incense of the increase.

I think the spirit of man is more refined than any other spirit of this earth. It is in one sense the progressive spirit of the earth, which first goes to the vegetable, then to the animal, and then to the man, all living after their own laws of spiritual existence. Dost thou now ask what can be done with the coarsest material which must become spirit? You will recollect that the more refined controls the grosser. That it is the spirit that makes the grass grow to the sensuous eye. Then what do we say of the coarsest material that exists in the universe? Wilt thou not understand when I say that it has the infinite God within it, and that God is a spirit? Now wilt thou understand me as I proceed? In the coarsest material in the universe exists the infinite spirit. Consequently this material progresses to-

wards that infinite spirit, because to that infinite spirit it is ever negative. In the same way everything below the spirit of man is progressing towards him, and everything below the angel is progressing towards him, and so on to the brightest seraph, and to the mighty spirits who produce infant earths, suns and universes like what we see. Dost thou understand me? that there can be nothing but what is progressing towards the infinite God, for the infinite God is in everything.

How wonderful art thou, O God, and thy ways are past finding out. When we think of Thy immensity of control, of Thy invisible spirit, of Thy infinite love, we exclaim, what are we, that thou art mindful of us! We pray thee continually that we may have more of that light and faith which shall the quicker change our spiritual existence and bring us nearer to Thy own infinite spirit.

But do not think because the spirit of everything is going towards the infinite God, that the spirit of any one identity becomes lost, or that there will not always be the coarsest material in form as now. Malformations must cease from the laws of spiritual attraction and association. In our depraved state of spiritual existence, we hardly know what are malformations and what are not. But a child of light knows from his own susceptible nature, for whatever is not in harmony with his own being, is a malformation or in a state of depraved spiritual existence. It is the continued refinement of the spirit of the earth that produces its material changes. Everything that exists is going through this state of re-



finement. But thou wilt remember that the spirit of everything that does now exist in a true spiritual existence will never lose its identity, but go on in this state of refinement. The spirit of the earth will live forever, so also the spirit of the tree, the flower, the fowl of the air and the beast of the field. Their spiritual refinement is going on through the laws of spiritual attraction and association, for nothing that exists in this universe but must come under these laws. And everything that is spirit, that comes under these laws, cannot be lost to the universe of spirit. Dost thou now ask how everything on this earth progressing towards man, if it is not to become of itself man, is to retain its own identity? But the identity of spirit in any formation cannot be lost. If it can be lost in one thing it can be lost in another. If the spirit of grass is a true formation, it can no more be lost than the spirit of the brightest seraph, for thou must recollect that the infinite God dwells in both, and is the commencement of the developing power in one as in the other. If we say the spirit of the grass does cease, we must say that God is changeable and does not teach us endless progression. If thou canst show me anything that in its progression stops, in its spirit identity or any other, thou dost say that thou thyself dost not progress nor any other spiritual existence. Dost thou ask now again how all these things progress towards man and the infinite God? There is developed spirit below man and developed spirit above him, and thou wilt recollect that everything in the universe goes to make up the infinite variety of positives



and negatives, each acting on the other after their own development to produce their own correct spiritual manhood. Everything we see on the earth with the sensuous eye has a spiritual development below that of man. I wish you to recollect that I am speaking of things in their true harmonial relations. But all spirit that is beneath man, as well as all spirit that is above him in its development, he cannot live without. All beneath him is constantly approaching towards him in its regular gradations of support, fulfilling the laws of spiritual attraction and association by their positive and negative influences. They fulfil with us also to the utmost extent the doctrine of giving and receiving. All spirit beneath us is absolutely necessary to our existence, and so also are we to all spirit to make up the full complement of giving and receiving necessary to the existence of each one and all. Dost thou now see if we are not in true harmonial relations, that our tendency is to debase all spiritual being beneath us. This we have done, but more towards the spirit life of those things immediately near us. The lion and the lamb would now lie down together if they were both living after their true spiritual existence. The fowls of the air would not fly when we approach them, or from each other, or from anything else, were they and ourselves living in true harmonial relations. Dost thou say that this is not so, then thou sayest there is no Heaven, for Heaven is harmony, and is where the lion and the lamb lie down together, and earth's Golden Age must bring it here.

As all spiritual being on this earth below man in its gradations is necessary to his spiritual existence here, so must it ever be necessary to his spiritual existence throughout eternity. All spiritual existence that now exists, from the coarsest material in its gradations, up to the seraph, is necessary to the seraph's existence. Dost thou understand? I mean every spirit, wherever found beneath the seraph, be it the rock, the grass, the fowl, the man, or the angel, is necessary to the existence of that seraph in all its gradations of advancement. So also is the seraph necessary to the existence of all these things. Dost thou understand me now? Dost thou see that whatever exists in the form of spirit development below man, is ever necessary to his existence here and hereafter, and that it is also necessary to the existence of man, in all its gradations of advancement towards the infinite God, after its own identity of development? As man develops as a child of light in the Heavens, these new spirit forms, refined also from their change to a higher existence, form the same links beneath him there, that they do in their present form beneath us here. But ever bear in mind that nothing of spirit that does exist can ever cease to exist in its own identity, for the infinite God is in one identity as in another. And remember that no spirit existence, be it the rock, the grass, or the fowl of the air, having true harmonial relations, can ever cease its existence, because it sustains an infinite variety of relations towards everything in the universe of God. God is refining everything, because thou canst go to no

place where God is not. The seraph is refining every thing beneath him, the angel the same, so also man, the animal, the vegetable, the mineral, and all absolutely necessary to each other, and ever necessary. Everything below man in spirit existence, approaches man as it is constantly approaching the infinite God, so also with the angel and seraph. If thou sayest it is not so, then thou sayest God is not in them.

Thou wilt now see there can be no creation different from that we see in the lilies of the field, or in the fowls of the air, or in ourselves. That earths, suns and planets, as also everything else, are formed from spirit existence, and once being produced can never cease. If the objection should come into thy mind, that infinity is not large enough to contain them all, thou must multiply thy conceptions of infinity to an infinite extent.

Man is the end of all progressive spirit on the earth, at least he is so as far the sensuous eye can see. But when the spirit of earth was born, to the sensuous eye she must have presented a crude appearance. But at her birth she was sustaining true harmonial relations. The spirit of earth could not grow and become refined, until all that is upon the earth — I mean all that have true spirit formations on the earth, in the true parents of all that now exist — should be born with it. Every spirit formation from man to the earth itself, is co-existent with the earth. Otherwise the earth could not be born, for its existence was dependent upon all these other existences. And all these other existences were also dependent on the existence of the earth, and each,



and every one dependent on the existence of the other ; therefore all were co-existent on the earth with each other. I do not know what is the true form of everything that existed, bearing its true harmonial relations. I do not know what these forms were when they were born into existence ; but the children of light know, for they can see everything in their true forms. Thou must remember that the children of light are all in unison, that everything they produce must have a true spiritual existence. From conjugal love, we cannot produce things in unison with each other on the earth, because we are in darkness. But the most advanced children of light, can thus mingle their spirits together in unison of harmonial love. I think earths and planets are produced in this way, and everything that is thus produced must have a true spiritual existence. I think when the spirit of earth commenced, and all other spirit existence connected with it, up to man, that the progress of growth was rapid, and very soon the earth saw its Eden. Indeed it was its Eden from its infancy up to its manhood. I think that in this Eden, the earth was filled with men and women, in true harmonial relations, who were children of light, and that since that time, earth has known her depraved spiritual existence ; and this depravity in existence through all the earth has been caused by the debasement of man's spiritual existence, which is the end of all spirit existence in the earth.

If earths and planets are produced by spirit communion of the advanced children of light, thou must remember that it would be the will of God manifest through



them. In our darkness we see nothing that is above us ; in our darkness we have not adopted the Divine will, therefore we know nothing of that power that comes to the children of light. Thou shouldst also bear in mind the astonishing progression of the Nazarene, who was a child of light during thirty years existence on our earth. So mighty were his works that people said he was himself the “infinite God.” That the Nazarene came into our earth in the midst of depraved spirit existences, in everything surrounding him, and himself being a child of light, is but an earnest that the Eden of our earth shall again appear. This will be the Golden Age. The spirit vision of the Nazarene saw the Golden Age, or the Kingdom of Heaven. Thou must recollect that the sensuous eye has seen nothing in our world but what belongs to it, that the true place of Christ’s existence was on the earth. When the earth shall be restored to her Eden, all shall be like him. The Nazarene was that light which the Eden has transmitted down to our times, which is an earnest that it shall again appear, for so did this child of light prophecy.

#### CONTINUATION OF THE SAME SUBJECT.

The following was written by seeing the words before me, and by impression :

The life of the world commenced with the pure angelic spirits in the third ether of the Heavens. The life of the world had its commencement in the union of their harmonial loves. The earth was without form and void.

It commenced in infancy, was cradled to a child by its godfathers, and thence to mature manhood. It is now in its old age, for its manhood is passed. But its spirit life will never cease. It has an old age and is decaying. This decay of the earth is in its material — that the sensuous eye beholds. The earth will always have its inhabitants, but their change takes place with the earth's change. The earth is full of meteoric lights which burst in their maturity, and shed out halos of light. These lights have ever been in the earth from its infancy, and are its motive spirits which refine and bring it to maturity. They receive and retain power after their growth and locality, and communicate this power to the spirit earth. They are the spiritual gems which the earth gathers towards her harvesting, and which in their turn quicken, and give her new life. The earth has now commenced on her third and last stage of material existence. The Iron, the Silver, and the Golden Age are all that belong to earth, in her material existence. She has now commenced her Golden Age, and will continue in it, until her material existence shall pass away. But the spirit of the earth will live forever. The earth's spirit goes through her forms like all sensuous substances. She lives and decays in her forms, like all things else. She is the manifestation of the loves of the angelic spirits, and has an inward spirit like everything else that exists. The earth is now beyond her maturity, and is approaching the time when she must throw off the mortal to put on immortality. The earth has had these lights increasing from her infancy; they are

now shedding their halos of light, and will continue to increase in so doing until the spirit earth shall pass to her own place among the spirit earths of God's infinity. The spirit earth has its attractions from its own Morning Land. She forms a link in the great chain of planets on towards the infinite God.

She has the same relation to her own bright places of beauty in the heavens as man has to his, the insect to his, and the spear of grass to its own, and everything after its kind. The earth has had her spirit home in her own heavens. There she must go after the completion of her Golden Age. This Golden Age is for everything on the earth, and everything above the earth connected with it that ever has been, or ever will be connected with it. The Golden Age is not only for earth's children, but extends through all the heavens connected with the earth. These lights after their kind dwell in the earth, and above the earth, and all through the earth's heavens. They are quickening lights from their own angelic sources. They come as the mighty war horse, as the forked lightning of the skies, more powerful than the crushing of worlds, to bring the earth to the end of its Golden Age. Soon all upon the earth must show that a mighty God liveth. All this is but the manifestation of God's will, for everything is under His power of control. God reigneth. His power is illimitable, and He controlleth all things in the heavens, and in the earths. Say not, child of earth, that God does not reign, for God reigneth. Say not thou doest things after thine own will, for God willeth; say not thou walkest after the



counsels of thy heart, for God controlleth thee ; God is a God omnipotent.

The darkness of earth must cease. These lights cannot be withstood. From the highest heavens surrounding the earth, they are seen, seen with the greater intensity by the more spiritual ; and they will quicken man. They will show to him that sin is a fearful thing. That sin is darkness, and not spirituality. That sin is impurity, and not the light of the skies. That sin is sadness, and not the joy of heaven. That sin is sorrow, that dwells not with the child of light. That sin is a broken reed, that is shaken in every wind that blows. That sin is a bark on the sea that has lost its rudder. That sin is a mountain covered with snow and ice. That sin is a tree blasted in its spring time. That sin is an infant child crying for the breast that hath no nourishment. That sin is a dog that howls at his master's friends. That sin is a tree of poison that withers all that comes near it. That sin is darkness, and darkness continually. That sin lives in darkness. That sin hates the light. That sin cannot bear the eye of the pure in heart. That sin tries to go away from the mountain of God's holiness. That sin trembles and shakes. That sin is terrible before the great Jehovah. That sin is night that goeth round the earth to get out of the light. Harken, ye that have ears to hear, old and young, maidens and youths, commence and fear to sin ; for these lights shall show all these things. These lights were first seen in the highest heavens ; they are each moment coming nearer the dark earth. It is written in



the Golden Age that earth shall see these lights, and seeing them shall tremble, and ask for the way of salvation. The armies that desolate the earth shall rule no more, shall cease to burn villages and cities, shall cease to pierce their fellow man with the sword.

No one shall say to his brother, thou fool, because this light is shining. No one shall come up to the altar with gifts, and have hatred against his brother, for this light is shining. No one shall seek his neighbor's wife to destroy her, for this light is shining. No one shall carry away the toil of others, for this light is shining. None shall say, I own this and I own that, for this light is shining. None shall defile themselves during the day, or during the night, for the light is shining. None shall cry out unto God with long prayers, for this light is shining. None shall build palaces of costly worship, for this light is shining.

But a new army of warriors shall appear, and they shall come in golden armor, because they belong to the Golden Age, and have seen the light that is for the earth. They shall be mighty warriors. They shall have mighty helmets and mighty shields. No flames can char them, no sword shall pierce them. The armor was made before the old eternal worlds. It is the natural panoply of the angelic hosts who are born into the truth. Such an army shall come to the earth, an army such as earth has never seen, an army that earth cannot fight against, an army that shall use mountains for their bastions, shall use the polar ice for their shells, shall use the arrows from quickened

spirits for their lances, shall use the power of God's truth for their bullets. They will fight in the whirlwind and in the summer breeze, they will fight in the night and in the daytime, they will fight on the mountain and in the valley, they will fight in the prisons and in the palaces, and earth's children shall say, Lo here and lo there has been a man in golden armor, and he turned me away, for I could not withstand him. This army shall go to the poor and tell them they are dependant on God, and not on the Nick. This army shall go to the slaves and tell them that angels take their chains and wear them. This army shall go to the oppressed and say, with your cries, Your loved departed are rearing heavenly mansions. This army shall go to the Nick and say, Your strong boxes will be brought before you in the midst of light. This army shall go to the bigots and say, Fight no more against the living God. This army shall go to the heathen and say, The God ye ignorantly worship, we declare unto you. This army shall know no defeat, but shall fight on and on while God's light shall increase its shining, until the holy mountain shall be seen from everywhere, until all men in their darkness shall cry out, Our God be praised, this is the holy mountain; the earth is changing, and the light of God's countenance is beaming on us.

Thus shall they do in the Golden Age. Who shall withstand the men of golden armor? Come thou child of earth, and fear not to come from thy darkness. Say not thou wilt follow thy fathers, for in grief we tell thee that they persecuted the prophets. Say not that as it is

now it shall ever be. Earth shall change, and pass to her spirit home in the heavens. Come thou up with oil burning in thy lamps, or there will be weeping and gnashing of teeth. If thou heedest not this light, thy darkness becomes an outer darkness. Thy darkness cannot always be, for light is shining, it is coming to thee from thine own heavens above. Many of thy friends have heard the angels talk about it, and they come to tell thee. They pray God without ceasing that thou mayst hearken to their voices. They come with all the light they have to thee, because they see these lights above and hear the angels talk of them. They intercept thee here, and they intercept thee in thy pathway. They bring a flower and then a gem from their home, which they try to give thee. They watch and pray over thee in thy darkness, because they have seen these lights and have heard the angels talk of them. If thou dost accept one flower or gem, in joy they improvise a new song to sing. Their love grows brighter and brighter as they do these things, and they are but going on to be angels. Their love shall become like the sun which shineth on the just and unjust. It is like the incense of flowers and the dew of morn. They cry come. They see brides and bridegrooms waiting for you in the heavens. They are toiling with a love thou canst not comprehend, and they sing to thee, although they know that thou canst not hear, but the lights are shining, and thou shalt hear by and by.

Earth shall come out of this darkness. She cannot go to her spirit home in her own heavens until she has come



into her own light. And all that is about the earth must come into its own light. This is the work of the Golden Age which has now begun. The Golden Age is the last of the material earth, and the earth shall then go to her place in her own heavens. The brightness of these lights shall increase, and none shall be able to withstand them. These shall shine in their quickening power and beam on the dark earth, and none shall be able to withstand them. These lights shall shine, until all that goeth to and fro on the earth, until the vegetable and animal kingdom shall feel its heat. God be praised for this light of the Golden Age.

#### CREATION OF MAN.

Man came with the earth. Man came down from the heavens with the earth, and goeth back to the heavens. Man sprang from the angel in the third ether, with the earth, and with everything that the earth contains. Man, and everything the earth contains, hath its Iron, Silver and Golden Age on the earth. Man came with the earth. The earth could not be without man, nor man without the earth. Man was a product of the harmonial loves of the angels with the earth, and so also was everything else on it. Man is like the plant, and like the tree and the beasts of the field. He strayeth over the earth and the earth nourishes him. Man was made for the earth and the earth for man, and all things in them for each other. The growth of man was after the fashion of the plant and of the flower; there is al-



ways a seed time and harvest. It is so with man, so with earth and so with the plant. The harvest is now coming for all that is on the earth, the harvest is ripening after the growth of the spirit earth. Everything hath its spring and autumn. First in its own little hour, then after the times and seasons of the controls above it. Man has his spring and autumn from infancy to old age, another spring and autumn in the cycles of years that belong to the spirit earth, again in the increased cycles of years that belong to the controls above the earth, and thus does it go on and on through eternity.

The autumn of man, after the fashion of the spirit earth, is now at hand. No one can stay these things, for infinity controls them. Infinity is the moving power. Infinity is the light that shineth. Infinity is the power of truth that quickeneth. Infinity is the spirit that moveth things on the still waters. Infinity is the wisdom that commences things in atoms. Infinity is the love that unfolds atoms to universes. Infinity is the life of all things. Infinity is the action of light on the darkness. Infinity is the will that controll-eth the forked lightning. Infinity is the power increasing that shall bring the Golden Age to all things connected with the earth, and carry them to their own heavens. Infinity is the power that came from the third ether and made the infant earth. Infinity rolleth on, commenced behind all the eternal worlds, and will roll on beyond them.

Man is perfected by the spirit earth, and the spirit

earth by the man, and all things else in like manner. Man came from the earth. Earth nourished the spirit of man. The spirit of earth nourishes everything on the earth. The material of the earth nourishes all the material above and surrounding the earth. The earth is a shining light with the meteors, as spiritual gems that have accumulated about her spirit in her autumn. The autumn of the earth and all things on it, is now dawning. Man has come to this autumn of his first control on the earth. In the cycles of years man has his infancy and his autumn. He has his life on the earth from the first of the Iron to the end of the Golden Age. Another infancy and another autumn shall be known hereafter. The life of man shall be computed after the number of his infant births and autumnal endings. Man hath his power to do, to will and act, from the meteoric lights that shine about him. These meteoric lights shine upon him constantly, but they are a feeble ray in his darkness. But as the autumn of the spirit earth approaches, these lights shine brighter upon him ; so also does man in this autumn see the increase of that light, for he is more susceptible to its influences. Man is more susceptible to light in the Golden Age of the earth, than in her infancy, or Iron Age. This is that new spring and autumn of man's life on the earth that he is more susceptible to the meteoric lights which have been increasing in fervor as he has been maturing through the influence of the spirit earth through her cycles of years.

Man in his creation came with the earth, and the

earth nourished him. Man was a germinal seed belonging to the earth, that had its spirit likeness from the angelic spirits, who were the godfathers of the earth and all that belongs to it. Man thus came as did the plant, the tree, the flower and the fowl of the air. Each and all of these things commenced at their birth to nourish each other, and their birth was all at the same time. The spirit earth contained in itself the spirit seed from which all that is on it, in true harmonial relations, sprang. But all was in infancy at the birth.

#### THE IRON AGE.

The earth was fluid at first. But as the meteoric lights began to quicken its spirit, everything that ye now see upon the earth began to appear. Not in all their multiplicity. There was the spirit germinal seed in the earth of everything that is now on the earth. Each one of its kind of all that inhabit the earth was the spirit seed, the male and female. They were all born with the earth, and the earth produced them of their kind from the immediate action of her meteoric lights. When the first manhood of all these things came, each one in its own season, they all commenced to reproduce of their kind. This took place with everything, the mineral, the vegetable, the animal and the human. Each one approached its autumn after its own time and season, and all after their true harmonial relations. But as man had only his mate woman, when he came to his

manhood he only required but little of the earth's surface to sustain him in animal life. But before man could have his spring and autumn, spring and autumn of things below him had taken place many and many a time. All in the vegetable kingdom had had their spring and autumn, and consequently had produced of their kind many thousand times. So with the animal, but not as often as the vegetable. The mineral on the earth's surface had increased after the same ratio. By the time man had had his, all below him had reproduced sufficiently to sustain him and his progeny as they should increase. The mineral, vegetable, animal and human, all increased in this proportion. All having their own times of spring and autumn after their own spirit development, and each in such a ratio as to sustain all above and all below.

Thus everything in the earth, from its seed, went on increasing; and more of the mineral kingdom came out of the fluid of the infant earth. The increase of everything on the earth has taken place after the laws of demand and supply. The terms "demand, and supply" are used relatively, for in speaking of the earth's increase, they only tell of the true harmonial demand that is ready with a supply. The earth's increase in her surface, and in everything that was upon her, took place each after its own spirit development from the twin germinal that was born with the earth. The constant increase of the earth until it came to its manhood is the Iron Age. This is the spring of the earth's life; the same as that we call spring of her seasons; the



same also as the spring of the bud, until it is the full blown rose; the same also as our youth, until we arrive at manhood. The earth has had its spring, or its Iron Age.

#### THE SILVER AGE.

The Silver Age commences from the Iron. The Silver Age has its commencement in the Iron, and is the budding manhood of the earth; so is it the budding manhood of the meteoric lights, for these are the spiritual gems of the earth. These meteoric lights in the budding manhood of earth commence to shine more brilliantly. They come out of the cloud that covers them more and more, and their outer form assumes its manhood. These meteoric lights quicken the spirit earth and show its manhood. These meteoric lights shine with a new brilliancy as the earth's age increases. They produced one budding child from the spirit earth, to whom the spiritual star of the heavens descended. This child was Jesus Christ. The Silver age could not understand the meaning of the spiritual star. And there was not quickening power enough to bring the same star from the heavens to all the infant born of the Silver Age. This spiritual star that came to one in earth's Silver Age, shall come to all in her Golden Age. No more could the quickening power of the angelic spirits do in earth's manhood. The earth's progress was not sufficient to comprehend. She could not understand. Yet this star must needs come, and the Son of Man must needs

live, to show to earth's children what they shall be that they may earnestly strive to apprehend the increasing power of the meteoric lights, which now show the Golden Age. The Silver Age is between seed time and harvest, when the reaper beholdeth in the growing stock a prophecy of what it shall be. So do the angelic spirits, who produced the earth from their harmonial loves, look upon the world and its inhabitants in its Silver Age. It is the ripening of the spiritual gems of the meteoric lights, by which these great harvesters look forward to their reaping. The Silver Age is coming to the plant, to the flower, to the fowl of the air, to the animal and human in their own little hour of spiritual development in all ways. So does it belong to our earth in the same manner.

#### GOLDEN AGE.

Earth's material manhood is passing away. Old age is approaching. She has her likeness in everything that exists on her surface, and about her. She has her likeness in the stars seen above, in everything that exists in the universe of God. She has the spirit of God within, as has everything else that is in the universe. The spirit of the living God is a quickening power. Everything must approach the Divine Essence. The spirit of the living God is a life-acting power in everything that exists, and shows that nothing that is can cease to exist. Man in darkness, dost thou think of the spirit of the living God that liveth in thee? This spirit

is a quickening, a life-acting power. Onward, toward Deity, is written on everything that exists. Thou art marching towards thy God, is written in the stars and in the earth, is seen in the grass and in the fowls of the air, in the brightest light of the heavens and in the darkness of the earth. Earth must throw off its mortality, and put on immortality. It must have its spring and autumn, its seed time and harvest. The great farmers in the third ether are preparing for this harvest. They have seen the meteoric lights, and they know that the autumn is coming. Therefore, earth itself shall ripen, and man on the earth shall ripen, and all above, about and below the earth shall ripen, for the great farmers of the third ether are coming to reap. They sowed the seed in the spring time, and after the laws of their spiritual existence, and now the harvesting is at hand in the manifestation of the Divine will through them. They say their child, the earth, shall be plucked and cleansed, and be brought to the heavens of her new seed time and harvest. What sayest thou, man in darkness, that the earth has not its seed time and harvest? That there are not great farmers in the heavens? That she must not leave her mortality to put on immortality? That the material earth is not like the flower, the fowl of the air, and the beast of the field? That the spirit of the living God is not in her? That the living God is not a quickening power to draw everything towards Himself? But each grain of sand beneath thy feet says this to thee. The rocks and the running streams say this to thee. The earth's surface and the waters of the deep say this



to thee. The green grass, the lilies and the flowers say this to thee. The beasts of the field, and the fowls of the air say this to you. Thine own spirit life, and the spirit life of everything says this to thee. The loved departed, and the angels say this to thee. The meteoric lights in the heavens and in the earth, and so do the great farmers of the third ether say this to thee. Nothing that thou canst touch, nothing that thou canst see, nothing that thou canst hear, and nothing thou canst smell, but teacheth thee that this is so.

The seed time and harvest were written in the laws of the universe of God, long before the old eternal worlds, and were written there never to cease, for anything that does exist in the heaven of heavens. The seed time has been for the earth; she has had her noonday, and the harvesting is at hand.

This is the prophecy that we proclaim to the children of earth, that the dawn of the Golden Age is now. This we know from the meteoric lights, this doth come from our highest heaven, and they have it there from the farmers of the third ether. The Golden Age is the harvesting. All above and around the earth shall come to give it light. Light shall shine from everything. The men in golden armor shall come, for they belong to the Golden Age, and they shall show the earth's children light. They shall show that there is light in the grain of sand and in the mustard seed; in the flowers and the lilies; in the mountains, rocks and rivers; in the forked lightning and in the thunder; in the grass of the valley and in the snow and ice of the mountain;



in the night and in the day; in thy pathway on the plains, and in thy pathway in the cities; among the unthankful poor, and among the haughty rich; in the spirit life that flows in everything that doth exist in the universe of God.

There is light in everything, for the infinite God is in everything. And this also will the man in golden armor show to the children of earth. They will say the infinite God is in thy waste places, and in thy crowded thoroughfares; is with thee at thy lying down, and thy rising up. They will say to the children of earth, the infinite God dwelleth in him thou hatest; the infinite God is in the worm thou dost trample beneath thy feet; the infinite God is in the men of thy dark dungeons; the infinite God is in the lily, the fowls of the air, and in the beasts of the field. They will tell thee that the infinite God and eternity is for everything that now exists. That whatever thou hast met here, thou shalt meet again, for the infinite God is in everything.

Angel brides shall come and talk of God's infinite love. They will teach of true harmony, true relations, and of purity of heart. They will tell about the increasing brightness of love, as thou dost go on towards infinity. They will say to man and woman, do thou come together as the flowers and the lilies of the fields. In thy tears, they will sing the love songs of heaven. In thy lying down they will come about thee with the incense of flowers. They will tell of joys thou knowest not, to bring thee from thy corruptions.

Bridegrooms will also come with golden hair, for they also belong to the Golden Age. They shall be seen by the maidens of the dark earth, and they will pray that they may love as the bridegroom loveth. They will talk about the blessing of the poor in spirit, and the pure in heart. They will send their spiritual gems, such as arrows, doves and golden chariots, to tempt their brides in darkness to come up to their light. They will watch and pray without ceasing, and know no rest from their toil. Bright and beautiful shall be their panoply. A star shall shine from a wreath of flowers about their forehead. The sin and sorrow of the dark earth, they will have never known. They will weep when the marriage feast approaches, to find their bride in darkness. Then they will know that thus it is, that the dark earth may receive light. They will take upon themselves all infirmities, and teach others to do the same. Thus will they labor, thus will they toil for the dark earth.

Dost thou say in thy darkness that these things cannot be? In the heavens above, angel brides and angel bridegrooms have sought their mates in the spheres below. And now, in the Golden Age, in the harvesting of the earth, in the bright shining of the meteoric lights, will they seek them in the dark earth.

And other lights shall come to earth too numerous to mention. They shall be seen on the right hand and on the left, they shall be constantly about the pathway of man, for the Golden Age for everything in and about the earth is going on, and everything must have its own light after its own spiritual development.

With these teachers and these lights a new earth shall appear. The same as the prophets of old saw in their spirit vision, the same as the Nazarene saw, and the same as the angels showed to St. John. Then shall be the time of the children of light. They shall not know the mortal ills of life, for sin and transgression shall pass away. All evil shall pass away, because the Father's will shall be accepted. The children of light shall do mighty deeds, more than has ever been seen or been recorded on the earth. A star from the heavens shall come to the infant born of all the children of light, as it did to the Nazarene. Their faith in God shall be to them as sight.

Thus do we prophesy to you of the Golden Age which now dawns upon the earth. And this do we say, that the Golden Age is not for thee alone, but for the earth, and for everything that exists on the earth, and also for everything that exists in the heavens of the earth. The spirit of everything that exists shall throw off its garments, for the angelic spirits of the third ether are preparing for the harvest.

#### REVIEW OF WHAT HAS BEEN WRITTEN.

From what has been written I gather the following:

That everything that exists has its Iron, Silver and Golden Age. That these three periods are the seed time, summer and autumn of everything. That everything has these periods, first under its own individual growth, and then under the growth of a higher controll-

ing power, and then in connection with that again under the control of the next higher. The Iron, Silver, or Golden Age is constantly going on with the plant, the fowl, the man, the earth and the universe. Each one of these hath its own hour of seed time and harvest, and then it hath it again after the seed time and harvest of higher control, each in their true harmonial relations. The spirit of the blade of grass has its seed time and harvest in a few months, or its Iron, Silver and Golden Age; its next seed time and harvest would take many years, and must take place after or with the Iron, Silver and Golden Age of something else. Then again in its progress will it have a new cycle of increased years of the three periods under the control of the next higher alliance. But thou wilt bear in mind that from the longest to the shortest they are all in absolute connection. Thou wilt also remember that with every Iron, Silver and Golden Age of all spirit that takes place, there is a new refinement of spirit. I may term them successive new births, in which a mortality is thrown off to put on immortality. New times and seasons are developed in every Iron, Silver and Golden Age of spirit. This reveals to thee progress in the grain of sand, in the flowers and lilies of the field, in the animal creation and in thine own spirit existence. That the life of the flower does but reveal to thee the life of the universe. The scrolls but tell thee to look and see in everything thou canst behold the prophecy that it has now made of the Golden Age. It says to thee, say not that the earth has not its seed time and harvest. If thou dost say so,



thou dost say that one thing in nature dost belie the other. This cannot be, for everything is marching towards the infinite God. Heed thou the prophecy that comes from everything thou seest.

The scrolls also reveal that as has man his spiritual gems sent to quicken him, so has everything else in nature, the spirit earth, the plant and the fowl of the air. The meteoric lights are spiritual gems of the earth, the same as the star was a spiritual gem to the Nazarene. These great spiritual gems of the earth must bring all that hath spirit existence on and above the earth their true harmonial spiritual gems.

Every spirit existence hath its true mate. They have ever sought each other in the different spheres above, they shall now come to the earth to seek their own here.

Light is increasing on the earth, for the Golden Age is dawning. The great cycles of years for our earth, as seen by the sensuous eye, shall be as the yellow leaf of autumn. The great harvesters have seen the ripening of the earth and all that is connected with it. In their threshing and gleaning they will thoroughly purge their floors. The tares must be separated from the wheat, for they proclaim, with the earth's vintage shall come the great day of harvesting for God's souls.

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BOOK III.

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**ONE FAMILY**

— IN —

HEAVEN AND EARTH.

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## GOOD AND EVIL.

All love came from God. Man cannot love as God loves, therefore man is finite. It is the power of love developing that makes man the angel. Man must increase in love, or he cannot progress. Man, in true harmonial relations increasing in love, is the true progress towards God. It was thus the Nazarene increased in love, for he was a child of light. In the progress of a child of light there is no wrong at any time, because a child of light is finite, and must go towards the infinite God. But if a child of light should exchange his love at manhood for his love at childhood, then there would be positive wrong. There is evil with a child of light in the sense that he cannot love as God loves. There is no evil with the child of light that asks for repentance and restitution, because he commits no sin against the laws of progress. His spiritual existence is in true harmony, for he is fulfilling the laws of spiritual attraction and association. There is a negative evil dwelling within, which is constantly decreasing by his great positive light. But thou must remember that if a child of light could accept his earlier love for his later, there would be positive evil and wrong. A child of light knows then what is evil and what is good.

The development of love on our earth has not been left to chance. Indeed, all our relations, in a state of



depraved spiritual existence, show us in feeble endeavors trying to fulfil the law of love and progress. I will go back to the first pair in the commencement of the Iron Age. They were living in true harmonial relations with themselves and with everything surrounding them. Everything they beheld gave them equal delight and equal love. They loved the soil of the earth, the lilies of the field, the fowls of the air, and the animals, for all administered to their happiness, and they administered to the happiness of each one and all. Their first progress of love from this was when the first infant born had been given them. With the first infant commenced the brotherhood of man. When the infant came, how deeply they loved it. It taught them to love more deeply themselves and everything surrounding them. Precious and beautiful everything appeared when they felt the first breath of the infant born. I do not think they ever thought this infant, in manhood like themselves, would take or rob them of any portion of the earth's vintage. When the next infant born came, there was a new increase in the law of love, a new increase in the brotherhood. The parents could now go on and acquire positive love by teaching the two to love each other, and also to love themselves as they loved them. Thus on and on, in true harmonial relations, would the family increase, and their love also. We gather from this that the Adam and Eve of our world must have known good and evil. But you will bear in mind that the evil was negative, and that they knew nothing of good and evil until they had advanced in the

progress of love. This was no evil to be repented of, but an evil to which they could not return.

Parents, children and brothers are now all over the earth, but what do they teach? One is, in our true harmonial relations, no more our brother than another. One is no more our sister, our father or child than another. If thou hast a brother, and hast learned a new love, it is but to tell thee that all on the earth are thy brothers, and that thou shalt love them the same. Thy sister and thy brother are but to teach thee how to love all thy brothers and sisters. Dost thou say that this is unnatural and cannot be? then thou art not trying to imitate thy God, for he loveth all things alike. God does not say to thee love thy brother and sister less, but love all thy brothers and sisters in the same manner, for thou hast now the means of approaching thy God with a new love. Hast thou a child? thou lovest it; but it is no more thy child than the child of the universal brotherhood of man. It was given to thee for progress in love, thus fulfilling the laws of progression in the increase and in love. From our deepest love do we learn a new love towards all that God has made. Thou hast not been left in this world to learn love by chance, but thy teachers are about thee constantly. Dost thou say thou canst not love the world as thou lovest thy child? How is it when thy child is taken from thee to the heavens? it has but changed mothers, and some being is there learning to love all spiritual existence by means of its infant breath. Dost thou say that they can love better there than here? thou dost say

truly, for they do not neglect these teachers in the progress of love. Dost thou look back to the Adam and Eve? and while they were on the earth did they love their children's children less, or did each new increase give them a new law of love? Thou dost not own thy infant child, it belongs to God the same as does everything that exists. All spiritual intelligences are as much its real parents as thou art, and there are millions of bright beings in the heavens that love it with a better love than thou dost.

But when we go back to the first commencement of the Iron Age, and see everything that has spirit life in true harmonial relation, we ask what is the effect of this new law of love that came to the Adam and Eve of our race? When the first infant born was given them, their spiritual existence had changed, for they had a new love. Then by the laws of spiritual attraction and association, everything around them must change. Man being the superior being on the earth, must control all spirit being beneath him. From the commencement of the new love of Adam and Eve, everything in the animal, vegetable and mineral would assume a more positive bearing. Not but I think the law of progress in all spirit below Adam and Eve was as ready for this change as they were with their new and positive love. For everything had been in true harmonial progress for this end, and this end in true harmonial progress for everything else. Everything in nature began to assume more positive relations, and with this first step of progress came the knowledge of good and evil. There were



two dispensations, the old love and the new love. To return to the old love was now a positive evil. After this method must good and evil have been known, if they lived in true harmonial relations. And I think they must have lived in true harmonial relations; for until they had obtained this positive power there was no more temptation for a depraved spiritual existence than there was in the lilies of the field, or in the fowls of the air. Thou wilt see that every mother who has a new infant given into her hands, from the laws of spiritual attraction and association, invites all the world to come up and share in this new love. What can I say now, only that man has not kept progress in the new teachings of love that have been sent to him. There can be but one infinity. All that infinity has made must be finite, and all finite beings must progress towards infinity. We know good and evil because we know progression; if thou sayest we do not know progression, then thou sayest we do not know good and evil.

But the good and evil that belongs to beings in their harmonial relations, are not the good and evil that belongs to depraved spiritual existence. For the evil that belongs to the children of light is ever negative, and never requires repentance and restitution. It is ever happiness with no accessions of joy. But with the knowledge of good and evil, came also the knowledge of a depraved spiritual existence. In a depraved spiritual existence all evil is positive, and for it there must be repentance and restitution. A depraved spiritual existence is a life below that of our first parents, for it is a departure from



true harmonial relations. Take all the knowledge that we now possess, I do not think it amounted to anything in comparison to the true information possessed by Adam and Eve, when they had taken their first step in progress, and had accepted its true teachings. I go on to a more advanced period in the Iron Age, and say that if any one of the numerous descendants of the Adam and Eve did not fully accept the teachers that were constantly about them, and thus go on in the law of progress, from that moment their depraved spiritual existence commenced. Every man and woman were under the same law of progress and love as was the Adam and Eve and their children; every new infant born must be equally a child, brother and sister to all that lived. This came as a direct invitation from the law of spiritual attraction and association. Whoever did not acknowledge the law of progress and of love, commenced a depraved spiritual existence, and from the laws of spiritual attraction invited all others to do the same, for no one can go out of the laws of spiritual existence.

I will trace a depraved spiritual existence in this way. All were living in true relations, all were brothers, sisters, parents and children. All knew good and evil in the adult age, because all had made progress in the law of love. But the evil they knew was the old dispensation left behind to which they could not return. To know evil in its negative form was to know it in its positive form, or at least to know of it, for to return to their negative evils would be a positive wrong. I will say that one man in his reflection commenced to doubt—and to

doubt is to fear, and to fear is to lose faith — that the increase of the earth's vintage would be sufficient for the human race. The moment he had done this he rebelled against God, and lost faith in His infinite wisdom and love. He must be turned out of the pathway of his natural progress. But he belongs to the brotherhood as much as before, and from the laws of spiritual attraction commenced to reproduce this same evil, which now became positive, and for which in some day he must repent and make restitution. His want of faith may cause him to draw lines around a number of acres and think to appropriate them to his own use ; and he may think himself certainly safe with these acres, let the children of men increase as fast as they may. But what has he done by doing this ? By the laws of spiritual attraction and association he has invited every man and woman on the face of the earth to do the same. I will say every one accepts the invitation, and the result will show that the economy of the Everlasting will fall far short of what man deems sufficient in his depraved existence. Two-thirds of the race by this act are deprived of the earth's vintage and begin to feel a dependence on their brother man, and not on God. The immediate consequence of this is all the evils we now see on the earth. The laws of spiritual existence are the same, but they cannot produce true progress and love. The desire of progress and love exists in every human being the same as before ; but in the man who has made a mark around his acres, from the magnetic attraction of everything about him, his progress is to extend those marks and thus to increase

a depraved love. The first infant born that is given to him awakens a new love, but instead of this new love leading him to approach nearer the infinite God, by loving more the human family, he increases his depravity by loving less; for with this increase of family he thinks he must extend his landmarks again. With a depraved spiritual existence come cowardice, fear, passion, anger, and every malignant feeling that is contrary to the law of love. With the first man that doubted, came the depravity that keeps us from the light of heaven.

A depraved spiritual existence is perpetuated in an infinite variety of ways. I will say that the first man that doubted and commenced to draw a line around his acres, and thus trespassed on the brotherhood by a positive evil, must come under the laws of repentance and restitution, for he has departed from true harmonial relations. This positive evil reveals to his progressive brothers and sisters the doctrine of repentance and restitution. They seeing that restitution is necessary, knowing from their true relations that a positive wrong is in their midst, go to work to remedy the evil as all true spiritual beings must. I will say that they administer punishment by hanging the offender. But all that participate in the hanging, directly or indirectly, in sympathy or in act, commence a depraved spiritual existence. For whatever they may do to the depraved man who has lost faith, it is his own work to make restitution, and in the act of repentance and restitution is the punishment. They have only sent him into the spheres to do what he should have done on the earth. But they departed from



the law of love, for if each one of them had asked themselves, if my son or my daughter had done this, would I mete out the same punishment? they would have said no. Their natural affection would have forbidden it; and this very son and daughter were given that they might know this brighter love towards the whole brotherhood. Dost thou know what would be the result of this? Thou must remember that the law of spiritual attraction and the innate desire of progress, is the same in depraved spiritual existence as in true harmonial relations. They departed from the laws of love by first judging their brother, and then by hanging him, and thus invited themselves and every one else to do the same thing. If thou canst judge thy neighbor in one thing, thou canst judge him in all things. If we can administer hanging it must come under the law of progress and of love. Under the natural result of spiritual attraction, this would cause every man to carry a halter ready to administer to the next brother offender, and would cause men to be on the watch for faults that they might judge their brothers, and would cause them to teach their children how to hang and judge. For all that thou doest that comes under the true law of progress, thou canst increase in doing, and it will make thee a child of light. Thou must always bear in mind that it is only by increase of love that thou canst become an angel. To be finite and to come under the law of progress and of love, thou must know good and evil. The brighter love to which thou art constantly attaining is telling thee of a negative evil thou art leaving behind.



If thou dost return, thou dost then commit a positive wrong and hast commenced a depraved life for which thou hast repentance and restitution to make.

The man who doubts has fears. The first man who doubted in God's wisdom and infinite love, lost the faith that would lead him to the heavens, and commenced a depraved existence. If he doubted God in one relation he must doubt Him in all. If he feared the increase of his brothers and sisters, he would also fear the increase of the animal creation; he would fear that the acres that he had circumscribed would not produce; he would fear that his brother man, the beast of the field and the fowl of the air, would trespass on his lands; then again, looking at the huge animals of the forest, seeing their strength, he would fear that he might himself be destroyed. Thou seest that he is desiring progress, but not under the law of love, and for all that he is now learning and progressing in, he has repentance and restitution to make. But under the law of spiritual attraction, by fearing the animal he invites the animal to devour him; by fearing his brother he invites him to be a thief after his own law; and the tendency of his depravity is to change the spiritual existence of everything under him. Dost thou say that man is now progressing? To progress, man must first learn the law of love. Man cannot progress until his spiritual existence is going towards the Everlasting. Why then are the waste and desolate places of the earth? Why do the fowls of the air fly from us, and from each other? Why do we tremble at the lion's growl, and the elephant's tramp? It is the

depraved spiritual existence of man that has brought all these things. Man must become a child of light before he can be restored. The fowls of the air and the beasts of the field can teach us purity. Man was made to control them and to attract them towards the infinite God. Man, instead of being the true spiritual attraction for everything below him, has gone beneath their state of purity, and may learn of them. Accept all the teachers that are about thee, and as thou hast doubted the infinite wisdom of God, doubt it no longer; and if thou hast a brother and sister, love them deeply, and through that love, learn to love thy brothers and sisters everywhere. If thou hast a child thou mayst love it, but accept the new awakening under the law of love, that God hath given thee; and do thou love all the world with a brighter love, and do thou invite all the world to love as thou lovest.

#### A PROPHECY.

I see before me a picture which reveals: — That the western hemisphere at the northern temperate and frigid zones shall in the course of time commence to increase, more land coming from the water. I see, also, in this vicinity, more light than in any other part of the earth. That some of the islands of the sea shall also commence to increase in the same way. That the ice and snow at the North Pole shall commence to diminish. That a narrow neck of land runs towards the pole from the continent, and this shall be seen first going from Behrings'

Straits, and it shall lead many to suppose that there is no passage by water, from ocean to ocean. That in the course of time a passage will be made by vessels going from the Atlantic to the Pacific. I think, from this, that the commencement of the depraved spiritual existence of man checked the spirit earth from bringing more land to her surface, and that this was the effect of man's depravity through the laws of spiritual attraction.

#### LANGUAGE.

Language is spirit talking with spirit — soul mingling with soul. Language is developed through love. Through love, spirit learns to talk to spirit, learns to convey unmistakably all impressions. Through the language of the harmonial child, every inward thought, every thrill of delight, every emotion of the affections, and every preception of beauty is conveyed to another child of light of the same development in its own heaven of truth and purity of conception — spirit mingling with spirit, conveying its own perceptions of truth, beauty and heaven, to kindred spirits. It will be beautiful to learn how to talk, so that when we weep for ecstatic joy, others shall weep with us and know why we weep; that when the sweet song of the pure in heart reaches us, our hearts also shall have like thrills and emotions as come from the heart of our angel brother or sister; when music shall be performed by seraphic bands, their bliss shall be our bliss. Our Father, we pray that we may learn how



to talk, that heaven may reach us and we may hear the language of the pure in heart. We pray that we may hear the language of thy poet children, and read their songs from their golden books. We pray that we may hear the language of the explorers of the universe, and the seekers of thy truth among the children of light. If our depravity and degradation is such that we can not hear this language, permit us fully to anticipate, through faith, this conversation among the just made perfect. Father, we will pray for this without ceasing, and if we must cut off our right hand or our left, or be nailed on the cross, we will account it joy that we may learn how to talk — how to mingle with the spirits of the pure in heart.

Dost thou say that our language is good, and if we wish to talk intelligibly, we must learn more of the rules in schools? that if we will teach all the world through the most approved lexicons we shall then understand and apprehend each other? But thou wilt then as often say as now, my neighbor does not understand me; I said so and so, but he understood me so and so. Then dost thou say, to make the matter plainer, we must compare our lexicons, and if they are in fault we will lay them aside and obtain new ones? But then thou wilt say, my neighbor attaches a different degree of intensity to this word than myself; we agreed to help the poor alike, and he has given half of all he had to them, while I did not intend to give so much. Thou canst not learn to talk through articulate sounds alone. How great is thy poverty when thou dost undertake to



understand the language of thy brother and thy sister through the explained definitions of the sounds they make. If thou dost not also hear the spirit that is talking to thee, how great is thy poverty. Yet in thy depraved spiritual existence it is not much more thou hearest. And as thou dost seek to apprehend the meaning of thy fellows more, and to be more distinctly understood thyself, wilt thou go to the learned productions of scholars who have set bounds and limits to the meanings of sounds that come from thy brother? Canst thou express in sound the beauty of a summer morn? Canst thou express in sound the music of the angels? What canst thou convey to thy brother of beauty, truth and heaven, as thou seest it, by means of sounds alone? With the best helps of the public of letters thou mayst, in thy depravity, speak to a million of thy brothers; yet thou hast conveyed a different sentiment to each one of the million. Dost thou now ask how shall we learn to talk? Language is developed through the law of love. It is often the infant that cannot lisp the word mother, knows more of language than thyself, for all the impressions it does obtain it has correctly. Suppose thy infant is afflicted with pain, thou dost not know the cause of its sorrow, because thou hast not language. When thou art smoothing the dying pillow of thy brother, as soon as his vocal organs are useless, thou canst not talk with him, for thou hast no language. And when he can articulate sounds he asks thee to do this and to do that, and thou dost in some measure do different than he an-

anticipated, for spirit does not mingle with spirit and thou canst not understand. Through love thou canst learn to talk. The brighter thy love, the more dost thou learn of true language. The language of the children of light is developed after the amount of their faith and love. The nearer thou dost come to thy true harmonial relations, the more will thy spirit mingle with the spirits of the pure in heart. Do thou but learn this through thy belief, and thou hast joy above all the joy the senses can give. The nearer thou dost approach the everlasting God and his angels, the more dost thou know of true language. Discords repel. If thou hatest one whom thy brother loveth, how can spirit mingle with spirit? how can soul convey its life, its vitality, to a kindred soul? Thy loved ones in the spheres and the angels are trying to learn thee how to talk, for through language they can tell thee of the glories of their home.

For this reason do they say to thee, do thou progress after the law of love. Seek first the kingdom of heaven and its righteousness, is the principle in which the children of light come to thee, through which thou mayst see all that the infinite God hath for thee. Through language only, and this language through love, canst thou know the beauties of thy heavenly home. If thou dost wish angels to put crowns on thy head and laurel wreaths, to strew thy paths with garlands of flowers, to see them going and coming to thee constantly, to see the poets and hear them sing, thou must learn the true language, for they are but waiting to do all these things. Thy spirit can mingle with the spirits of the angels

if thou wilt learn their language. Dost thou hear, and dost thou understand ? Thou canst see angels and talk with them, see them in their beautiful panoply, smell the incense of the flowers that they inhale, if thou wilt learn their language. They do not ask thee to learn the syllabication of words, but to love. They do not ask thee to consult lexicons and grammars, but to increase in thy love. Dost thou say thou canst not love more than thou dost now ? But this is to say that the infinite God is not in thee. And if thou canst not progress in thy love, thou canst not progress in anything. Dost thou think thou canst progress in all knowledge, all philosophy, and not go on with a brighter love ? Love is the key to all progress. Do what thou wilt, thou canst not go on without this key. But with this key thou art constantly unlocking new realms of glory and beauty. Dost thou say thou hast loved and increased in thy love ? then thou sayest thou canst talk with the angels and learn their language.

Dost thou ask how thou shalt increase in thy love ? Hast thou a brother whom thou lovest ? Then love all the world as thou lovest him. Hast thou a friend, a sister, a father, a mother or child whom thou lovest deeply ? Love all the world as thou dost love them. Use thy dearest love as a mirror through which to love all the world. Dost thou say this cannot be ? Then thou sayest thou canst not learn the language of the angels. The dearest object of thy love the angels love better than thou canst. For the love they bear to thee they will take upon themselves all thy infirmities, will



do the same towards the dearest objects of thy affection, and towards those also whom thou dost not love quite as well. Thou art not fit to know the inward thought, the inward conception of beauty, the inward thrill of delight in the angel unless thou canst do this. If thou sayest thou canst not do this, thou sayest thou art not a being of progression, and thou dost refuse to go on in a brighter love. Unless thou dost progress in thy love, thou canst have no conception of the pure thrills of pleasure that vibrate in the spirits of the just made perfect. And although they may come to thee with their spiritual gems and love tokens, thou canst not see them or feel their awakening power, because thou art ignorant of their language. The language of the children of light is beautiful. Spirit vibrates to spirit and soul to soul; thought awakens thought, and is continually going on and returning with its own awakening. Joy is the music that springs from love in harmony, and it goes and comes in the same intensity and freshness as it started. Truth, the revelations of the Everlasting to the finite, travels among his harmonial children as light travels from mountain to mountain and valley to valley. It will be beautiful to learn this language, the language our God designed for us here. Dost thou say this cannot be? How many families dost thou think there are in the heavens and in the earth? Dost not thy God say to thee that thou art all brethren? Before thou canst learn the true language, thou hast this love to learn. If thou dost see thy enemy in distress, thou must say it is my father, my brother, or my sister, and I will pray



for their release. If thou dost find a mother weeping over a child whom all the world despises, do thou weep with her, and say it is my child also; for all this do the angels, and without thou doest this, they cannot learn thee their language, for their language is developed through love. If thou dost not love thy brother, how shalt thou know the deep emotions that impel him to action, and how canst thou tell how to do him good, and how dost thou presume to reform, unless thou goest to him as angels come to thee. God loves everything alike. He loveth thee as he loveth Himself. This is the endeavor of the angels, and this must be thy endeavor. Do thou ask thyself constantly who is my mother, my father, my brother, my sister, my child, and soon thou wilt know the language of angels, for they will come to tell thee.

If thou doest this, thou wilt find the whole family in earth and in heaven will have one language. And thou wilt need go no more to lexicons to interpret the language of spirit talking to spirit.

Do thou remember that the language of the angels always speaks in love. If thou dost hear their language respecting their sins, it is a heart bleeding for thee, because they love thee better than thou canst love the dearest object of thy affection. Do thou pray without ceasing, that thou mayst learn this language. Spirit cannot speak to spirit, on account of depravity. Thou dost not feel thy neighbor's joy and sorrow, because thou dost not love him. In thy depravity thou dost leave him to weep alone, unseen and uncared for, except by

the bright beings above. Take the infirmities of thy brother and thy sister, and learn the language which angels speak. This language is written in the laws of thy being by the infinite God. Before the oldest eternity this language commenced, and it will never cease. What God has created, thou canst not write fully in books. Spirit can only approach it. Spirit cometh from God, and can only understand the language of the Eternal. Spirit talking to spirit is beautiful. Thou canst not learn this language in schools; thy God only can teach it to thee.

Dost thou ask if we shall throw away all language that is now written? shall we not learn to read and write? Learn these things if thou wilt, but learn thou first the language of the angels, the language that belongs to thy true harmonial condition, and all these things shall be added unto thee. When thou hast learned thy child to love thee, because thou art its father, hast thou not faith then to learn it to call every one its father? If it hath learned to love a brother or sister, hast thou not faith to tell it that every one is its brother and sister? Dost thou think it will be too pure for this world in its depravity? Dost thou think it will be ignorant of those necessary means to make life happy and joyous? Dost thou think God does not take care of His loving children? Is it all in vain that He tells thee that His angels have a watch over thee continually? God sends thee to watch over thy brother as much as He sendeth the angels to watch over thee. The reason they cease not in their toil is because they have a brighter love,

and because they know but one family in the heaven and in the earth. God is illimitable. Fear not to learn the language that He has written in thy spirit. He has clothed the lilies of the field with beauty, He will also clothe thee. Restrain not thy child in its love, for then thou art doubting God, and thou art keeping from it the language of angels. It commenced to learn their language when it commenced to love thee; let it go on learning, and fear not, for God always builds a mansion for his loved ones through his angels; and they have great power, for they are in sympathy with a God Omnipotent. I do not like to leave off writing about this new language for the earth—the language that is developed through law; the language that angels talk and are trying to teach us; the language that God made before the world began; the language that interprets the true meaning of the heart; the language about which there is no dispute as to the meaning of words; the language that interprets all the sayings of the Nazarene; the language that interprets truth; the language talked by the sons of God and discovered in the light of the Everlasting, that goes from heart to heart, spirit to spirit, goes like the light from mountain to mountain and plain to plain, goes alike in the songs of the poets, in the incense of flowers, and in the music of seraphic choirs. This language is beautiful. Do thou pray for it without ceasing, and it shall come, for it is the language God created for his children.

The language of the Adam and Eve of our race was not the language of depraved spiritual beings. As nu-



merous as the spirit had sensations to become susceptible to impressions, so were their methods of conveying thought to each other. By means of seeing, they could talk; and nature is not barren of symbols to convey impressions, and by the harmonial children these symbols will be truthfully chosen. By hearing, they could talk. And do thou remember that nature to her harmonial children has but one sound to imitate her voice. Her voice is one, and the sounds of nature's words are beautiful, sweeter than our music, for it is nature and her loving children articulating sounds together. By the organs of smelling, feeling and tasting, with any one of these separate, and with them all together, could they talk. I do not think they often misunderstood each other; I do not think they ever did, for a misconception would return immediately to the giver, and then the giver would use the various other methods of language in their power. At the first dawn of a brighter love their language was quickened; and thus on and on language is progressive, but it is nature's language that is progressive. As new and brighter loves dawned on the first pair, there came new thoughts and new emotions; therefore they needed a better language. Before mortality came, they possessed the language by which they could converse with the departed, for their love was such that this language was required. With the demand came the supply — the true harmonial demand with the true harmonial supply. Spirit mingled with spirit. Space could not interrupt the language of the harmonial child with its father or brother — one in the spheres and one on the earth, and



one in one hemisphere and one in another; the new demand must bring the new supply. True harmonial children could not misinterpret each other, neither would there be any weeping for the departed. We weep because angels are learning us to love; they weep because they take our infirmities; but where sin is not known there are no tears. With the first mortality must come also a new law of love. The family in heaven and earth had commenced. This created or brought a progressive step in language. God made us to love continually. It was not as it was in our depraved spiritual existence to love selfishly, and then to have our loved ones taken from us and to be seen no more forever. The progressive law of love and language increases this love. Do thou constantly remember that our love is to grow brighter continually. Dost thou forget thy loved departed? They do but go to love thee with a brighter love. Then the harmonial children of the earth, in the first mortality, learned a new and brighter love. This new love increased the power of language. Spirit mingled with spirit. It was bright and beautiful to return to the children of earth in the panoply of heaven's dress, talking to them in their sleep and in their waking hours, representing upon the spirit's vision pictures of heavenly mansions yet to come, sending also their spiritual gems to bring about a new law of love. What sayest thou, wilt thou progress towards the infinite God? or wilt thou go to the near ranks of all spirit which cometh from God, and refuse to acknowledge the onward march towards Deity? Dost thou fear the lan-

guage that God has created for thee? Then cry thou daily, God be merciful to me a sinner. Dost thou fear to have thy loved ones that have gone to the family above come to thee? then do thou pray without ceasing, that God may awaken in thee the new and brighter love that they may come. Dost thou say that thy own loved ones may come, but thou dost fear to have all the spirit world come back? Then do thou pray continually, that thou mayst learn a still brighter love, the love that knows but one family in the heavens and in the earth. Dost thou return from the grave bleeding and wounded? Angels are about thee trying to learn thee a new and brighter love; they are trying to tell thee that the loved one is nearer to thee than before, and is talking to thee in the new language of love, and they invite thee to learn this new language, for they know that God designed thee for joy and gladness, and not for weeping and tears.

#### DEATH OF THE NAZARENE.

They crucified him. The child of light was cut down in early manhood. A harmonial child cannot suffer much physical torture, the attraction is too strong from above; so when he was nailed to the cross he was soon dead. He that had no resting place on the earth was dead. He that walked on the sea was dead. He that fed thousands of the famishing poor was dead. He that wept for the faults of others was dead. He that was cradled in a manger was dead. He that told the people

to love their enemies was dead. He that came with a new commandment of love was dead. He that spoke kindly to Judas Iscariot, when he betrayed him with a kiss ; He that washed his feet when he had sold his blood was dead. He whose heart was torn and bleeding in Gethsemane was dead. He whom the common people loved was dead. He that wept over the wrongs of those who crucified him was dead.

Thinkest thou a greater than He is yet to come ? They said at His death the earth was dark, the temple was rent, that many came from their graves and appeared in the streets of Jerusalem. Dost thou think this was all that took place when the child of light was cut down ? Some soldiers thought that he must be the Son of God. What sayest thou ; that a greater than He is yet to appear ? Dost thou think the spirit earth had nothing to say of one of her children cut down in early manhood, nothing to say of a true harmonial child ?

But he was not dead, but risen. Gone first to look at his heavenly mansion already built ; then to return to talk with those whose feet he had washed. This was the Nazarene whom angels watched lest he should dash his foot against a stone, because He accepted his Father's will. Dost thou think the news of his approaching death went to the heavens by the guardian spirits only that hovered near Him on the earth ? Or dost thou think it was known to the great harvesters, the great angelic spirits whose harmonial loves produced the earth and her heavens ? Dost thou think they did not know the end from the beginning ? Dost thou think they did not know when



the child of light was nailed on the cross in the dark earth? Dost thou think no showers of golden sparks reached our highest heavens; that the glow of their intense light was not seen through the heavenly mansions, from these great harvesters in the heavens beyond our earth? Dost thou think there are no poets in the heavens; no golden books of song; no seraphic bands; no chanting cherubs; no angelic glories, jewels and crowns; no beds of flowers, whose incense is perpetual; no bright panoplies of dress, such as thou canst not look upon. Dost thou think there were none of these things to be found in our highest heavens, when the golden sparks came in showers from the great harvesters? Dost thou think at this time an angel cried on the mountain, Come, let us go to receive a child of light cut down in early manhood; or that the golden sparks produced thrills and vibrations in spirit that went from soul to soul quicker than the forked lightning? Dost thou think the doctrine of receiving and giving had been forgotten by the great reapers in the heavens beyond our earth? When the spirit of the child of light left the dark earth, dost thou think there was no song sung; no cherubs with thrilling harps; no bright panoplies of dress and sparkling jewels; no incense from their flowery bed; no odors from heavenly mansions, constantly assuming new forms, and in each change of form a new delight; and dost thou think the shower of golden sparks had ceased to reach our highest heaven?

A child of light came to the dark earth, and the earth understood him not. He told them to lay aside their



old usages, and accept the new commandment of love ; but they understood him not. He looked upon the people, and told them that they were all his fathers and mothers, his brothers and sisters ; but they understood him not. He said He was the Son of God, and He invited every one to become a son of God, to be one with Him, and one with the Father ; but they understood Him not. He told them to love their enemies, and set them the example by washing the feet of the one who sold His blood ; but they understood Him not. Dost thou say, lo here and lo there is a greater than the Nazarene ? Hadst thou not better wait until the spiritual star comes to some of the infant born of our earth ? Hadst thou not better wait until thou dost find some one who weeps for the faults of his enemies, and says in his tears, they are my brothers ? Hadst thou not better wait until the great reapers beyond the heavens of our earth proclaim another child of light to reach us in our darkness ? Ask thyself if thou hast found one that can do all that the Nazarene did, not in imitation of walking on the sea, and raising the dead, but in speaking kindly to those who betrayed him with a kiss ?

And when thou hast asked thyself this question, do thou ask thyself who it was that nailed the Nazarene on the cross ? Dost thou say it was the wicked Jews ? The Nazarene wept for them ; dost thou weep for them ? Who was it that betrayed him ? Dost thou say it was the great arch traitor ? The Nazarene washed his feet, after he had made a bargain for his blood ! Dost thou wash the feet of thine enemies ? Whom dost thou think

the Nazarene was ? The Nazarene wept over those who crucified him, spake kindly to the one that betrayed him, called them his brothers and sisters, and art thou yet despising them ? Dost thou in passion declaim against the Judas ? Thou art but speaking against one whom the Nazarene loved. Dost thou continue to say yet, “the wicked Jews” ? They are the brothers and sisters of the Nazarene, and he wept for them. Whom dost thou think crucified the Nazarene ? If thou art not striving to become a child of light, thou art against him. Where are they whom the poor love ? hast thou seen them ? The Nazarene said he was sent to the poor with good tidings ; dost thou see them on thy right hand and left, who thus feel the spirit of the Lord God upon them ? Go to the poor ; go in thy new or old garments ; say that thou lovest them, and have come with good tidings ; do this in thy generation, and when thou art no more with them they will talk of thee as an angel, a God that dwelt in the flesh, and they will say truly, for the spirit of the Lord God was with thee. Whom dost thou think the Nazarene was ; thou that liveth in costly palaces, that talk to the people about the wicked Jews, and the arch traitor whom Christ loved ? Whom dost thou think the Nazarene was ? Dost thou think he loved his friends and hated his enemies ? Or dost thou think they were in reality all his brothers, his sisters, and his children ? Where are they that have spoken kindly of Judas Iscariot, since the Nazarene was crucified ? Ask thyself where are they ? Hast thou left him to judge himself, or hast thou judged him ? The Nazarene told thee to judge not,

and in it He set thee the example. Judas Iscariot is now a child of light. Dost thou think the children of light are divided, part on one side and part on the other? If thou dost drive away one child of light, none of the children of light can come to thee. All must be thy brothers and sisters, or the children of light cannot come to thee. If thou sayest this man I hate, and this man I despise, angels cannot come near thee, for there is but one family in the heavens and in the earth. If thou dost say, I am glad he has his reward, and he deserved it, thou art judging thy child or thy brother, and there will be a day of awakening for it. Let Judas Iscariot come to the earth again, and all the children of light can come. Let the Jews come to the earth again and all the children of light can come. Wash the feet of thine enemies, and thou shalt see angels. Contemplate going to the poor, and the spirit of the Lord God will be upon thee. A child of light came in the Silver Age and was cut down in early manhood, for they understood him not.

What thinkest thou of Paul, Peter and John? did they know much about this child of light? Paul was going to slay his enemies, and at once he could not see for the glory of the light that was about him. We hear him saying after this, I am determined to know nothing except Christ and him crucified. Dost thou think the world is full of such men as Paul? When he was shipwrecked, stoned, cast into prison, put in irons, betrayed by his friends, he thanked God that he was found worthy to suffer for truth's sake, and called them glo-



ries. Dost thou think the world is full of such men as Paul? He stopped to make tents at times, that none might pay to hear the gospel preached. Dost thou think the Everlasting permits a heart of so deep a love to go without truth?

What sayest thou of Peter; dost thou think he was childish when, as tradition says, they went to crucify him, as they did the child of light in early manhood? Dost thou think he was childish because he had one simple request to make of those that slew him? Dost thou think he shed no tears of gratitude when he saw that they would crucify him with his head downwards? Where is victory like this of Peter's victory over the stubborn hearts that crucified him?

What thinkest thou of John; was he simple in his old age? Tradition says he was old and blind and hardly fit for service. Although blind and feeble, some spirit seemed to move him. When he met little knots of people, and because he could not say more, he cried out, Love one another, children; love one another. Dost thou think this was simple in his old age, or dost thou think the spirit of the Lord God was upon him?

The great reapers in the heavens know the end from the beginning. They knew that the child of light would be cut down in early manhood. But they proclaim, through him, what the world shall be in the Golden Age of the spirit earth. They proclaim that there shall be a harvesting of souls. That north and south, east and west shall come in. That the islands of the sea shall bloom as the rose again. That



the spirit of man shall lead and control all beneath him. That the child and the lion shall lead each other. That we shall walk on the seas, and have our bread when we ask for it. That we shall have the language of angels, and that spirit shall mingle with spirit in harmony and love. That all shall be brothers and sisters, fathers, mothers and children. That there shall be but one family in the heavens and in the earth.

# BOOK IV.



## SPIRIT IMPRESSION.

Spirit impression comes to all the children of the earth, for spirit is attracted to spirit everywhere. But the influence of this attraction is various, is infinite with different results. A spirit may endeavor to influence two persons with the same beneficent design, and precisely the same influence leaves the spirit for the one as the other; but the result in the two persons is different. One may think from the impression, that he shall receive joy from some new gain; the other, joy because the poor will be fed. Each will understand the influence after their own organization. Yet these influences must be given from the laws of spiritual attraction, for spirit attracts spirit. But all spiritual beings are not attracted towards each other in like degree. In true harmonial relations, these things are governed by nature's laws; there, true affinity attracts its real wants, and receiving the supply, ever gives it joy. But in our depraved relations, although attracted by all spirit, we do not attract that which we need, unless we are continually asking the God within what that need is. Thou sayest a pure spirit bade me do so and so; in performing the behest, thou givest to some wealthy society thy gifts, and neglect the poor. Dost thou say if there was any fault in this, it was the spirit's fault? Was it the pure spirit's fault, or was it thine own interpretation of



the beautiful doctrine of giving and receiving, with which the pure spirit was trying to impress thee? Perhaps from another source, thou hearest that a pure spirit says distinctly; give thy gifts to the poor. Dost thou now say that the pure in heart do not agree, and that these teachings are not reliable?

Our Father, we pray that when the pure in heart come to us, that we may understand. We pray that we may not lay our sins and the blunders of our depraved nature, to the children of light. We pray that we may first seek the kingdom of heaven and its righteousness, for then we know we shall understand what the sons of God say to us. We will pray for this continually; and let us look into our hearts, to find the sources of our transgressions, and not think the authors of these things are in the hearts of our fellowmen, or come from the angels, who weep over our sins.

We do not understand each other any better than we understand spirits, for we are all spirits, and are giving influences. The news comes to thee that a neighbor is famishing for bread. Thou dost understand from this, that if he had been industrious, he would not have lacked the essential of life; and thou dost say he is getting his reward. The same news comes to another person, and he sees in his famishing neighbor a brother; he understands that his children are his own, and with bread he hastens to their relief. These contradictions of spirit attraction are constantly before thee; and dost thou say the pure spirits departed contradict themselves? That they do not understand much about thy affairs?

That God's ministering angels may know something about light, but nothing about thy small duties? And dost thou say thou wilt have nothing to do with them? But in saying this, thou dost say thou wilt go out of the universe of God to live. Thou art never free from spirit impression, or from acting under their influences. If thou dost say thou dost not act under their influences, thou doth say God dost not control things in his universe; for God is a spirit, and, all spirit must be under his control. And dost thou think the angel that waits for thee at thy door and at the corner of the streets, does not know anything of thy small duties, of thy affairs in detail? Dost thou think there are great things and small things in the universe of God? That the small things are beneath the angel? What sayest thou; dost thou think God has numbered the hairs of thy head? If one falls to the ground, does He notice it? Was it a small business in the Nazarene washing the feet of some dusty travellers? Dost thou think all these things are small? Do them, and learn what treasures and glories are in heavenly mansions. What sayest thou; do angels understand thy affairs in detail? Dost thou think it is small in them to be beckoning to thee to come and do some little deed in the street, to give a penny to some child? Do this, and thou shalt learn that a spiritual gem was at the time carried to the heavens, the sight of which will nerve thee to new joys and new glories. Do the angels annoy thee when they influence some child to come to thee and ask for a penny, and do they understand thy business? Ask thyself if

angels understand thy business, understand thy affairs in detail, know anything about the small duties of life? Where is thy wisdom that is above the wisdom of time, that seeks to be above the controlling influences that God sends to thee? Wilt thou still say that the pure in heart do not agree? that one says do this, and one says do that? But the pure in heart are constantly at work, and in an infinite variety of enterprises; thou must feel their influence, for all spirit is attracted. It makes no difference how far the pure in heart are from thee, their influence must reach thee, but after thine own light thou wilt receive this influence and lay up treasure in heaven, or wrath against the day of wrath.

But thou sayest the same spirit does not tell me the same thing through different intelligences. This is what I have been telling thee. Dost thou now ask what thou shalt do? Seek first the kingdom of heaven and its righteousness. Are you a medium through whom spirits speak? Seek first the kingdom of heaven and its righteousness. Dost thou ask, shall I leave off going to all mediums? Go to them if thou likest; but be sure thou ask the God within thee, and not thy depraved nature, how to perform their behests. Be sure also, that thou askest the same source whether thou canst neglect to perform them or not. When thou hast learnt the language that God's ministering spirits talk, thou wilt not then misunderstand them. All spiritual existence acts under spirit influence, for God is a spirit, and controls all.

Receiving spirit influences and impressions is but the



language of the true harmonial children. When we become children of light, we shall have this language in perfection, and shall never misunderstand each other. Then, after the amount of progress we have made towards the children of light, do we become susceptible to good impressions. Thou wilt remember that in every respect we are beings of progress. In a depraved existence we do not know much of spirit impression, or of their influences. The different organizations perhaps do something towards making us susceptible to influences from without ourselves, but our progress in truth will do still more; and still more will our progress in truth and love do towards making us understand them. The language of the pure in heart is everywhere. It is with us in our depraved spiritual being; but our interpretation of that language or influence, is after our own development. When we become children of light, and know but one family in heaven and earth, then we shall know all that is said to us by the pure in heart. And that we do not understand them and think they contradict each other, arises from our own depraved nature.

A departed spirit talking to thee through an entranced medium, or writing by the hand, etc., is spirit influence and impression. Nothing can be said to thee through a medium by a spirit, except what the spirit finds in germinal seed of thought in the medium's mind. One harmonial child speaking to another might convey all he wished in a gesture, a word, or a spiritual gem; but to give these the same through a medium, he uses many words out of necessity, in using the medium's



mind. In some essentials he can represent himself faithfully, in others not, depending upon the medium's development. Thou wilt now recollect that a pure spirit talking to thee through a medium is using the language of the harmonial child, after the medium's development, and a bad spirit, talking through the same, is also using the language of the harmonial children, after his development. All of these things come under the law of progression, and of spiritual attraction and association. From this doctrine of influences, thou wilt perceive that the words used by the medium are not the ones the spirits might choose, but such as the mind of the medium, out of necessity, takes to represent the ideas of the spirit. All spiritual beings are mediums, because they cannot go out of the universe of God and out of the laws of spiritual attraction. Thou art constantly receiving impressions, and art constantly giving them alike with all spiritual beings. A thought comes to thee; after thine own development thou dost send it out in form partaking of thine own identity. An entranced or writing medium, etc., in talking to thee, is giving to thee after the best of his ability the message of thy spirit friend in his own identity of representation. Dost thou say that this is not at all reliable? then nothing in our depraved spiritual nature is reliable. If the same spirit could throw the same influence on thee, thou wouldst speak it in entirely different words from another, and it might vary in some essentials; but for all this may be just as good as clothed in the identity of another representation. Thou dost understand thy neighbor in the form

in the same way. It is true thou hearest thy neighbor articulate words or sounds, but these are no more than spirit influences to thee, and although thou dost repeat the same words in telling the same, the impression in thy mind takes of thy own identity, and so will the same words to every different individual who hears them. Thou must remember that we are all mediums, each in our own peculiar method of development; and that we will never perfectly understand each other or our departed friends, until spirit can perfectly mingle with spirit, until we become harmonial children.

The law of spiritual attraction brings all spirits together, and let us not forbid any of the methods by which spirit is attracted to spirit. Thou must judge no one in his association, and say, go thou not here, or this method will do thee no good, for the method of receiving influences are infinite through all spiritual being; and let each individual consult his God of these things. Because thou didst find good in one way, say not to thy brother that this is the only way. If thou canst tell me all the spirit identities, from the mineral up to the seraph, I cannot tell thee the number of avenues for seeking truth; for each identity has its own infinite relations to everything surrounding it. And bear in mind that truth is too precious to all spiritual intelligence to be denied to any one in his or her own method of seeking it.

But spirits out of the form who belong to the pure in heart, wishing to influence us with particular ideas, cannot, of course, use their own unmistakable language in

doing so, for in our depravity we cannot talk that language. Neither in letting their beneficent thoughts fall on us, as they do constantly from the laws of spiritual attraction, can they in our depraved state do us much good. The reason is because we continually misapprehend and misapply, and ever will do so to some extent, until we fully understand the language of the pure in heart. We obtain ideas from the pure in heart constantly by the laws of spiritual attraction. But in our depravity, our thoughts and ways are not theirs. Thou wilt understand me now, as speaking in a general sense, for all our thoughts, emotions, etc., come from spirit influences, and are the effects of spiritual attraction. These thoughts and influences are falling on us more plenteous than the dew of morn, at every moment of our life. These influences produce every act, every emotion, of the spirit life. If there could be such a thing as spirit not coming in contact with spirit, there would be such a thing as spirit ceasing to be spirit. Spirit is attracted by spirit throughout the whole universe of God. Dost thou now see, that in every pure and holy work that thou or the pure in heart art engaged, that the influence is felt through the whole universe. In the heavens above there are more influences that reach us than there are of impressions that go from us to them. As spiritual being increases in love and light, the power of attraction increases. This power of attraction increases also in an infinite variety of ways. The seraph may have the power of attraction many million times greater than our own. This influence, that is falling on us constantly



from the heavens above is spirit impression. Dost thou think that the influence of the great deeds of the pure in heart do not reach thee from above? Then thou dost deny thy existence, for spirit is attracted by all spirit. Dost thou say that the world ought to be good under these circumstances? So I think; but every one uses the thought or emotion that comes after his or her identity. From a noble deed in the heavens, one understands that he has courage to buy a farm, another to do this, and another that, after his own passions or desires.

But when the pure in heart wish to make a definite impression on a depraved spiritual being, (and do thou remember that we are all such on the earth,) they cannot use their language, for thou seest how strangely we are constantly misunderstanding them. Wisdom, love, truth, etc., are localized in the head of all spiritual beings. Therefore when the pure in heart wish to give us a definite impression, they attract and repel the different localities of the spiritual head after the development of the individual they thus impress. Dost thou understand? Suppose wisdom is placed on one side of the head and love on another, the spirit throws upon thee an impression, by stupefying the action of the one, and rendering more intense the action of the other. Thou seest he does this by natural laws, for all spirit is attracted to spirit. The more powerful the spirit becomes, with the more intensity is he capable of doing this. The different emotions that are localized in the head of the spirit being are numerous, and by attracting and repelling all these, are definite impressions given to us by spirits.



Thou wilt now understand how a trance medium speaks to thee. The spirit renders every organ in his own head positive to that of the medium, and as the message he wishes to convey is, so does he render every particular organ in his head, as he wishes to use it, and his own ideas, positive to the same organ in the head of the medium. This does not take place by any extraordinary effort usually, but by natural laws of spirit attraction. Spirits are constantly making direct efforts to impress all individuals; that is, no individual is without receiving definite impressions from spirits. These impressions are made as spirits suppose the individual can comprehend. In order to do this sometimes they use extraordinary exertions on some particular organ of the spirit head.

Thou wilt now see if thou goest to relieve a mourner from tears, thou must not weep thyself, but from the law of attraction gather to thyself positive courage and power, and when thou hast it, the very law that brought it to thee will give it to the mourning spirit, for the mourner is then negative to thee. In our depraved existence, we should learn in this way to progress. If thou hast an inordinate pride, associate with some one who has none, and the giving and receiving that takes place between thee, benefits both. So also if thou art avaricious, or hast any passion injurious to thyself or thy neighbor. This is the way our departed friends do if they progress in the spheres. If our departed friend was arrogant, and he wishes to progress, he will be instructed to come to some one who had not

sufficient self respect in the earth life, or will associate himself with some individual of the same class there. In this way, from the laws of spiritual attraction, both are giving and receiving, and progressing towards a harmonial relation. From this thou wilt see that of whatever thou hast thou canst give, but thou canst not give bread to thy children if thou hast it not. Thou also seest from this that for whatever thou askest thou must receive towards seeking a true harmonial relation. Supposing it is thy constant prayer to be among the pure in heart, and thou art saying from thy spirit — saying it in the street at noonday, or at twilight — Make me pure, make me pure. Thou then dost in this respect become negative, and if nothing more reaches thee, the general influence of the noble deeds of the pure in heart fall on thee, for it is positive to thee, and thou hast immediate strength. But still more than this, some positively pure among the angels will come to thee and watch thy going in and thy coming out. Thou dost also learn from this, that unless thy spirit doth in reality pray, there is not much use in praying. For unless thou dost sincerely pray, thou canst not come into a negative condition to receive any of those influences that are constantly reaching thee from the pure in heart. This very negative condition, in one respect, renders thee positive in another. If thou dost pray that thy sins may be forgiven, thou art negative to all positive good, and can now receive it, and positive to all evil, and can withstand temptation.

The spirits of the children of light can mingle with

each other. All spiritual being can mingle, depending on their development. Thou wilt recollect that I speak of man as a spiritual being, on the earth or in the heavens. By spirit mingling with spirit, I mean that their language has arrived at that perfection by which the conception of an idea in one, is the same in all. They attach no different meanings or different impressions to the same ideas. Not but they lead to different results after their identities, but the conception of an idea is conveyed perfectly to all by their language. So with spiritual beings everywhere, after their development can they mingle. This development is not physical or philosophical. It takes place in accordance with the law of progressive love. In thy depraved existence, if thou and another shall have the same loves, thou dost in some degree mingle together, until at some moment when some adverse love arises, then the mingling of spirit ceases, and then wilt thou also commence to misunderstand each other worse than before, for thou hast no method of interpreting words but by the sounds and the definitions of those sounds as given in lexicons. This will show to thee that before thou canst mingle with the pure in heart, thou must love as they love. It makes no difference whether thou art here or in the spheres, if thou dost love as the angel loves thou wilt mingle with them.

Spirits mingle together to give definite impressions to susceptible individuals in earth life. One particular identity may appear through the person thus influenced, but that identity may be assisted by a number of spirits



who have been attracted together and each giving help after their own particular identity. There is nothing unnatural in this; the spirit of the one thus influenced in the earth life, is mingling with the spirits that have been attracted together from the spheres. In this way more definite impressions are given, because the attraction of the different spirits has been sought with reference to the loves and dislikes of the being in the earth life. Entranced mediums that thus mingle, convey their messages with great precision, much better than we understand each other in our depraved spiritual existence. Spirit mingles with spirit everywhere, but the degree that this takes place, depends on the amount of love. Spirit is trying to mingle with spirit when we talk with each other, and after the degree this takes place, do we understand each other's words. A medium giving messages from spirits departed is no more unnatural than thy doing an errand for thy neighbor. Both comprehend and perform those messages after thine own degree of development.

Every thought and emotion of spirit sends out its influence. Of all good influences that are thus sent out, it depends upon our progress towards light, our meekness, how much we shall partake of this good. If thou art very gross and debased, how shalt thou know anything of the spiritual gems that are surrounding thee. Thou canst know nothing beyond thee, except thou hast some experience, and as soon as that experience comes, then it is brought to thee. We need to pray without ceasing that we may be negative to all good. This



negative condition is the condition of prayer, of the meek and the poor in spirit. In our prayers we must go to the infinite Spirit, towards which everything is tending, and some angel who has perfectly accepted the Father's will, will come with the supply, and we shall feel the angel's influence. Not after our development in purity and love are we susceptible to spirit influences, but after our development in purity and love are we susceptible to the influences of the pure in heart, and the more we progress in this, the more we see the real beauties with which God has clothed the universe. But the more thou dost increase in strength, the more power thou hast to give influences, and the more positive dost thou become to evil. The seraph is so positive to all evil, that progress towards the infinite is never retarded. We have all this same positiveness to temptation after our development. But in saying that the seraph or the angel is so positive that no evil or temptation can retard his progress, thou wilt not understand that the angel can mingle with thee in thy depraved existence. If they wish to deliver direct messages to any child of the earth, it must be through successive mediums, if it comes in the way of our own language. For angels to mingle with us would be sin, because their loves cannot be ours. But in the degree, thou wilt bear in mind, that our love and purity is developed, in that degree do we approach them by way of direct mingling. Thou canst see the order of control by which the angel seems more remote in one sense—that of definite control—and nearer in that of positive power.

Thou wilt now see that the Infinite is in one sense the most remote; in another, the nearest of all spirit. The spirit power of man is constantly increasing as he progresses. The spirit power of man has an infinite variety of ways to increase. The only reason the angel cannot approach us, as one depraved being approaches another to mingle in their loves, is because they cannot sin. And the only reason they cannot show us themselves in the heavens is for the glory of their light, and we are not capable of seeing, on the progressive principle that we cannot see the infinite Father of all light. Thou wilt see that the angel has more power over thee than the neighbor who comes to thee with direct messages, or than the loved being that speaks to thee through an entranced medium. This power is constantly increasing as they go towards the Infinite. Do not think that the angel does not know more about thee than thy nearest neighbor, or thy friends in the spheres. Do not think but they know more of thee in every respect, of all thy affairs in detail, and all thy small duties, than any being with whom thou canst come in direct contact beneath the angel. If thou sayest this is not so, then thou sayest they are not progressing towards the infinite God, who is the author of all spiritual being and of all laws that control them. The infinite God knows when a hair of thy head falls to the ground. In this way, as the angels go towards the Infinite, do they possess themselves of every little affair that is connected with us. And it is in these little affairs that the great laws of the universe are revealed.

The principal on which the spear of grass is developed is the same on which universes are brought into existence. Much of thy ignorance is the result of thy neglect of the small duties of life, through which the infinite God reveals his power.

If thou hast confidence in a friend here, and thy friend goes to the spheres and is progressing there, thou mayst rest assured that he can give thee better advice than when on the earth. This thou mayst obtain after the laws of attraction and association. But do thou ever bear in mind that the law of spiritual attraction is to bring thee nearer to the Infinite; that to fulfil this law thou must first seek the kingdom of heaven and its righteousness. The best guide thou canst go to is the Infinite spirit. The best director of affairs is the Infinite will. Do thou seek continually to accept the Father's will. All finite beings may fail thee, but the Infinite cannot fail thee, for the Everlasting alone can love thee as thou lovest thyself. Thou must never forget that all spiritual beings, whether on the earth or in the heavens, are thy neighbors. Spirits departed and spirits on the earth, are under the same laws of spiritual attraction. Thou must love all in the heavens and in the earth. Dost thou say thou art afraid of spirits? Why dost thou say so, when thy brother man is as much a spirit as any one else? Dost thou say they may have more power to injure thee? They have no more power to injure thee now than they ever did since the world began. Spirits in the heavens and earth are equally thy brothers and sisters, and no spirits in the heavens or earth



can go out of God's control. To the bad spirits of the earth was the Nazarene sent. Art thou afraid of bad men on the earth? They are the ones that need a physician; go to them. Art thou afraid of bad spirits? Tell them thou lovest them, exhort and pray with them, and thou wilt lay up treasure in heaven. Dost thou say thou art afraid they will deceive thee? Ask thy God what is His will, when thou art in doubt. Walk after the best light thou hast, keep hold of that light until thou obtainest something better, and then go on and fear not, for the infinite God is calling thee.

If thou dost a good act to elevate thy neighbor, thou art also helping the depraved spirits departed. Perhaps they can understand better there than they could here the blessing that flows into thy soul in consequence of the good act, and this will tell them to do likewise. Thou doest wrong thyself to close thy doors against the poor spirits departed, as thou dost to send thy neighbor starving into the street; and thou must repent of one as much as the other, for one is thy brother as much as another. If thou dost dislike any spirit departed, be not afraid he will come to thee, for he is no more attracted to thee than thou art to him. And if he is a pure spirit, he cannot come near thee if he would, for how shall he mingle with thee when thou dost dislike him? He prays for thee, and that is all he can do. The angels know but one family in the heavens and earth, and if thou wilt learn to mingle with them, thou must also learn this. Departed spirits whom thou hast injured, and who love thee, may have great power over



thee. This they can obtain by the intensity of their love, through the law of progressive love. They have forgiven the injury, and are more rapidly progressing by loving thee, because by loving thee they can sooner learn to love all spiritual existence, for it may be that thou wert the greatest obstacle to that love. This will admonish thee never to speak evil of any one, be they here or in the spheres, for they or their spirit friends will commence to toil for thee, and bitter will be the tears thou wilt shed when thou dost know it. Rehearse not the evils that are about thee; say not where this and that man has done wrong, but seek positive good for thyself and every one. If thou dost spend thy life in saying this man is wrong and that man is wrong, most agonizing will be thy reflections when thou hast arrived at that progressive step where thou canst see the real beauties and gems that were constantly about thee that thou didst neglect. When thou goest to thy neighbor, ask thyself what positive good thou canst do him; and if thou canst think of none, stay away. If thou art going only to tell him that this thing is wrong, stay away. Dost thou say that all offences must be exposed to the world? If thou art eager to expose offences to prevent evil, expose thine own; thou hast no business with the offences of others, if thou dost think thou hast, thou hast restitution to make. What sayst thou; hath not the world toiled with an astonishing perseverance in exposing the offences of each other? But we must not judge the world; we must come before the world with positive good. Whoever receives anything of this, com-

mences to reform. Thou dost not do anything in reforming the world, when thou dost tell of the offences of thy neighbor. Thou hast done a wrong. From the laws of spiritual attraction thou dost invite thy neighbor to do the same thing by thee, and art thou satisfied with it? He hath no business with thy offences, and thou hast no business with his. If thou art eager to tell of offences, tell of thy own, and then thou dost invite everybody to do the same, and then there will be progression. But the laws of progression do not require thee to do this; confess to God thou must, at some period, but be sure and do all the positive good thou canst.

We pray thee, O God, that we may constantly be meek in spirit.



# BOOK V.





## THE MESSENGERS OF GOD.

Who are the messengers of the Everlasting? Are they the ones that come to thee on Sundays? Dost thou think Jesus, Paul, Peter and John were more the messengers of God than thou? Dost thou think truth belongs to them more than to thee? Truth comes from God. Truth belongs to all spiritual intelligence. Truth is the propensity of one as much as another. Truth is ever the same. Truth existed before the eternal worlds. Truth is co-existent with God. Truth is the manifestation of God. Truth is the revelation of God in everything thou dost see in the heavens and earth. Truth is the voice of the infinite God, speaking in an infinite variety of methods, from everything that God has made. Truth is the language of the Everlasting, heard in the music, in the winds, in the roaring of waters, and in the heavy thunders. Truth is the inspiration of God, coming to thee in the power of His omnipotence, and in the gentleness of His love. All truth comes from God. Truth is the propensity of all spiritual being, as much one as another. What sayest thou? hast thou found any truth? Dost thou say then it is thine, and that thou wilt hoard it, as the avaricious hoard gold? Who are God's messengers? Ask thyself if thou art one? Dost thou say this truth came from the Nazarene, and this from Paul, and that it is more their truth

than another's? Truth, the property of God, is for all whom he has created, for he loveth all alike. Did the Nazarene tell thee of truth? It is thy truth, as much as his. Did Paul give thee truth? It is thy truth as much as his. Truth belongs to all spiritual intelligence that God has made. The truth of God is infinite. There is an infinite variety of ways by which truth must come to man, because it comes from an infinite God. Dost thou learn a little truth, and say this is sufficient for all spiritual beings? Dost thou learn truth in one way, and say this is the only way of learning truth? Who appointed thee a judge over an infinite God, and over His infinite variety of methods of revealing Himself. Hast thou learned any one thing? Then thou hast learned a truth from the infinite God. Where didst thou learn this truth? Didst thou find it independent of all relations, independent of the laws of spiritual attraction that bind thee to everything in the universe of God? All that thou hast truly learned is truth from the everlasting God. How then couldst thou receive it unless some of God's messengers gave it to thee? And when thou hast it, dost thou think it is thy property any more than another's? Doth thy brother man, the angel, the flower, the summer breeze, the stars, give thee truth? Then they are God's messengers. Would it please thee to lay this truth away in a strong box until the world is ready to pay thee what thou dost ask for it? Would it please thee to clothe this truth in the gaudy tinsel of costly raiment? Would it please thee to come before the world with thy truth,

to dazzle thy fellows? Would it please thee to give thy truth only in particular forms and methods? Ask thyself, for thou art thine own judge, whether thou art waiting for any of these things to give away thy truth? If thou art waiting for any of these things, thou hast restitution to make before thou canst be a child of light. God's truth is precious, is lovely and beautiful. It is designed for all spiritual intelligences. A universe of created intelligences needs God's truth. God's truth is the influx of light that gives power of control among all spiritual beings. If thou art selfish in giving God's truth, the same judgment will come upon thee in receiving it. As thou dost give, from the laws of spiritual attraction thou dost invite every one to do the same. Give thy truth, then, as fast as thou dost receive it, and as thou dost find individuals capable of receiving it. Give it in its beauties, give it to the news boy, give it through the penny post, give it in all methods, and in all directions; for it is God's truth thou hast. Fear not that, if thou dost give away thy truth as fast as possible, thou shalt be left barren. Fear not that thou wilt have old and worn out truths, and will not receive any new truth. It is the act of giving that brings to thee new truth. Besides, the truth thou hast belongs to all spiritual intelligence, and all spiritual intelligence is in need of it. All spiritual intelligences are messengers of God. One is as much a messenger as another. One is appointed by God as much as another. All are sent from God. Fear not to give thy truth, for He who gave the world most truth, had no



resting-place. How much dost thou think he lost in giving all that was possible for him to give? But he was trying to fulfil the law of his existence. He was trying to give to every one his own. There is no credit to thee in giving all the truth possible for thee to give, for what truth thou givest, belongs to every one to whom thou givest, and God designed it as much for them, as for thee. If thou hast more truth than another, in tears thou mayst thank God that thou hast been accounted worthy of the trust which has been given to thee to give to thy fellows.

If thou hast pride in giving away truth, thou wilt have pride in retaining a given opinion which thou wilt afterwards find is not truth. Thou seest in this way thou wilt be led away from the light of heaven. Thou must give away truth, the left not knowing what the right hand doeth. If thou dost not, thou wilt surely be left barren of new truth, and then thou art under the depraved law and not under the progressive law of being. If thou dost keep a sentinel over all the truth thou dost give away, thou wilt soon quit consulting the God of thy spirit for truth, and first inquire what thou hast previously said as truth. If thou wilt be a child of God, continually giving His truth, do thou go to Him continually for this truth. If thou art afraid thou shalt contradict thyself, thou art afraid that thou art not the infinite God. Do not try to be the infinite God, but the finite man seeking to approach the infinite God. And do thou go to the infinite God for truth instead of consulting any previous truth thou hast given. Consult

the infinite Source of Light instead of thy depraved spiritual being.

Every spiritual being is a messenger appointed of God, for all spiritual existence comes under the laws of spiritual attraction and association. Every spiritual being, after its own progress towards truth, is a helper of all spiritual existence towards the infinite God. Dost thou say that the Nazarene was a particular messenger sent into the world? So is every one a particular messenger sent into the world, and is laboring after his or her own degree of development. Dost thou say we must give credit to the Nazarene above all others for the truth he spake? The truth He gave us belonged to God and was the gift of God to all spiritual intelligences. He was an harmonial child, and thus had more of God's truth than another here, but He was no more sent with that truth than is every one that has or will appear on the earth or in the heavens. All in the heavens and earth are sent to give what truth they have, and must give this truth after their own development and organization, for all are equally under the laws of spiritual attraction and association.

Our Father, we pray we may know more of thy truth, and that we may be ever ready to let our light shine. May we ever bear in mind that we are dependent on thee for all things, and may we be found thy truthful messengers, giving what truth of thine we have with willing hearts, knowing that it belongs to all thy children everywhere.

## GUARDIAN SPIRITS.

God is the great guardian of all spirit, for he controls all spirit through the wisdom of his counsels and the beneficence of his love. God is the great Father Spirit that is nearer to us than any other guardian. All real guardians are those who accept His will and do His behest. In a general sense, every spirit is a guardian, as every spirit sends out its influence. Those spirits that accept the Father's will are true guardians, and those that do not, have repentance and restitution to make. No spirit can exist without sending out its influences. The general effect of these influences, or their definite attractions, depends upon the source and power of the spirit, as developed to do evil or good. Spirit is attracted to spirit everywhere; every locality of spirit in the universe is attracted to each one and all. But every spirit has also its definite attractions, depending upon its locality in the scale of spirit and its development. All spirits are guardians, from the mineral up to thy God, and God is the guardian over all. Through the whole universe of God, the Infinite appoints definite guardians. The definite guardians come into more immediate relationship, and in true harmonial relations are necessary to each other, for they are appointed of God. It is necessary for thee to have a guardian; the office of guardianship is also just as necessary to the one appointed. Thou dost gain protection; the guardian positive virtue. The flower, the bird and everything



has its definite guardian, and definite guardians are appointed of God for each and every individual spirit. This appointment is not arbitrary, it is the result of natural spirit attractions. But in thy dépraved relations thou art not under true guardianship, and it doth depend in that thou art ready to accept the Divine will, that there is any true guardianship exercised over thee. If thou hast fully accepted the Father's will, there are a legion of angels watching thee as they did the Nazarene, but if thou art seeking thine own will, a child budding into spirituality in the spheres may be thy natural guardian. Every definite guardian that is over thee, is brought to thee by natural spiritual attraction. One spirit may have charge over thy affections, another over thy wisdom, another over thy business, etc., and it is as necessary to them as it is to thee. But when I use the word definite guardian, it is for the nearest guardian to thee, the one I call the definite guardian has also his or her guardian, and so on up to the everlasting God. Thou wilt now see that the angels have charge over thee. If thou art much debased, they speak to thee through the infant child, and if thou art very elevated, they come to thee themselves. Just after thy development is thy definite or immediate guardian placed, and the guardianship exercised over thee is necessary to the progress of the spirit guardian, for it is necessary to give to him or her positive virtue after their own development.

If thou art just learning to trust in thy God, a spirit who has just arrived at a point of believing in this



trust becomes beautiful in the positive faith of it by watching thee. Thou dost draw immediate strength from him, he draws his strength from his own guardian next to him in development, and this second guardian teaches the first to do this in order that he may obtain power from the one nearest to him. And so it goes on back to the infinite God. This shows to thee that God is the guardian of all spirit, and that each and every spirit is the definite and general guardian of each one and all. This must take place from the laws of spiritual attraction, and every guardian that comes to thee for good is a God-appointed one. Art thou ever impatient? Thou wilt have no definite guardian to correct thee unless thou seekest to correct thyself. But do thou seek, and some beautiful creature of patience will constantly linger at thy side and both will receive good. The more thou art a striving child, the more guardians thou hast. As soon as thou dost find an error hanging about thy nature, seek to correct it, and thou hast a new guardian. But if thou art seeking to correct no errors, where art thou? Dost thou now understand in what sense God seemeth to give thee over to thine own wickedness? If it were possible for thee not to seek any good, then thou wouldst not have any definite guardian, but there would be many tears shed for thee. But not to seek something that is good, is to cease to exist, so thou hast definite guardians wherever thou art. But do thou bear in mind that thou dost say whether thy definite guardian is the angel or not. Thou wilt now see that one laboring all the day may not receive any more

of God's gifts than one commencing at the last hour. From the laws of spiritual attraction, after the demand that is created, must the supply come. As thou dost seek, so shall definite guardians come to help thee. If in one moment of time thou hast found all thy errors, a legion of bright beings come to thy rescue. They come to thee from the natural laws of spiritual attraction, and it is a terrible sin if thou dost send these bright beings away again.

Definite and general guardianship exists with all spirit in the universe, from the lowest natural formation, up to the infinite God. But in another sense, definite guardianship is greater as thou dost go towards Infinity, for God is the most definite guardian. As thou dost go towards Infinity, doth thy power of control increase towards all below thee, so thou hast in reality more power over the most depraved being than the immediate guardians next to him. Thou seest that, whether in depraved or harmonial relations, we all have guardians, definite and general. In true harmonial relations, the guardianship is beautiful. The parents then are the definite guardians of their children successively and through successive ages. From this point the harmonial children could look back to the first father and mother, and see that they were all brothers and sisters, parents and children, and each definite guardian from each new gift of his or her care, would feel the joys of a brighter love and would draw more power from the sources above them. This will take place when we are all children of light on the earth. But the child of

light who goes to the spheres after his allotted time, is the angel; so that the children of light on the earth have for their immediate guardian the angel with whom they are brought into alliance as soon as they learn to love all their brothers and sisters, parents and children. To commence and be the children of light on the earth will be beautiful, for there is a true and correct guardianship established. Thou wilt see that in the correct guardianship the natural affections are constantly developed in their true order and relations. But thou must not destroy the identity in this spirit progress of the true method of approaching the everlasting God. Man knows his own identity because he and his God are his only judges. That man ever possesses this conscious identity, is because the God in him judges him. If the God in him acts after the laws of his being, he is a child of light, and do thou remember that thou dost only feel control and restraint when thou art in a depraved spiritual existence.

All spirit sends out its influence. But the power by which this influence is exerted depends upon the development of the spirit. The influence of great angelic spirits may be felt in different worlds. The influence of everything is felt in like manner, but not in the same degree. But every spirit is capable of giving a definite influence after its own development. Art thou thinking of thy neighbor? If so, thou dost send to him a definite influence, for to think of him is but the real language of the harmonial children. For to have thoughts is to give them away; if they bear a definite relation



they must go to the object. This cannot be otherwise from the laws of spiritual attraction. If one angel is thinking of another, the influence goes with definiteness to the object, and generally to all spiritual being. Dost thou see that whatever thought or emotion thou hast, it goes in a general influence to all spiritual being, and definitely to the object? Everything thou doest is definite and general in its influence. To these definite influences in our depraved relations we are not very susceptible. The moment we begin to progress towards the children of light, we become more susceptible to them. If one angel is thinking of another, they see each other side by side, although they may be in reality thousands of miles distant. When the angel sends his influence to the angel, it comes in any representation the angel sending may be pleased to give it. It may take the form of a bird, or a flower; or it may take the form of the angel sending; and this will ever be the case, unless a definite intention of representation in form is intended. The vision of the angel will never deceive as to whether the angel brother or sister is by his side in reality or not. This same thing takes place with us in our depraved relations. If thou art thinking of talking of thy neighbor, thine influence has gone to him definitely in thine own personal form. If thy neighbor is at all susceptible and not preoccupied, he will commence thinking of thee; if he is still more susceptible, he will see thee in form by his side. If thou and thy neighbor continue to increase towards true harmonial



relations, thou wilt be able to converse with each other in this way. Thou wilt continue to send thine influence, and thou wilt know that thy influence is represented in thine own form by his side, and thou wilt commence to show each other visions, and converse as face to face. But when thine influence goes in this way, it can never be as powerful as when thou art by thy neighbor's side in person, and thou canst never see thy neighbor as well or his surroundings. Thou wilt now understand how, when thou goest to converse with spirits departed, through a medium, how those spirits are attracted to thee. Thy spirit influence comes to them in forms, from the laws of spiritual attraction; for thou hast sent to them a definite influence. If thou dost see with the spirit vision, this will tell thee that the spirit form which thou beholdest is often thousands of miles away. In this way thou canst see spirits from their influence, who are not able to come to thee in person, in consequence of their progress towards light. If an influence comes to thee, that influence takes form, or how else shall it come? All spiritual beings can thus converse in this way, after their power of development. But when they thus send their influence, it is not as powerful as when they appear in person, neither can they see thy surroundings as well.

Thou seest thine influence goes to the object of thy thoughts, whether thou art conscious or not. But after thine own power of development, can this influence thus sent out in form be returned to thee in form? As thou hast given so dost thou receive. In the same definite,

and in the same general manner doth this influence return to thee, the result of the influence of thy sending out. After the amount of thy susceptibility, wilt thou feel this return. If thou dost speak evil of thy neighbor thou dost send to him a definite influence of thy wrong in thine own personal form, and his spirit, whether conscious or not, must acknowledge and return this influence after its own development. How dreadful is this accumulation of wrath against the day of thy awakening, and how beautiful in thy progress towards light.

Do thou remember, if thou art thinking evil or good of thy neighbor, that thy influence goes to him in form whether thou art conscious of it or not, from the law of spiritual attraction ; but if thy neighbor is sufficiently susceptible to feel thine influence, and to see it in form, he may produce a great effect on the influence in form, that shall return to thee. Not only may he do this, but thy guardian spirit may mingle with this influence in form, that must return and endeavor to afflict thy conscience. This will explain to thee that when thou hast done wrong after thine own little season, thou dost feel the stings of remorse. When these times come, do thou remember that thy God is simply asking of thee repentance and restitution. Heed every warning that cometh to thee thus and soon thou shalt see these things for thyself, and soon will thy progress be such that thou wilt find God has appointed thee a guardian. When thy progress is such that this becomes necessary, this must take place whether thou art here or in the spheres. It must take place

from the law of spiritual attraction. If thou dost constantly endeavor to accept the Divine will, and thy faith hath commenced to change thy whole existence, then will the administering angels bring some being to thee in trust, and say to thee, watch thou over it, and thus make thine own faith positive from the possession of real power. The office of a true guardian is the most delightful, for it takes place under the acceptance of the Father's will, and after the laws of thy true relations. Thou canst only be a guardian over any one under the appointment of thy God, except by coming in contact with one who is in a perfect condition of receiving what thou hast to give. I have reference here to the definite or immediate guardianship. What sayest thou? Is not this beautiful? Doth not thy God know what ye have need before thou asketh Him? Doth not thy God love thee with an infinite love; love thee as thou lovest thyself? And under the dispensation of His beneficent will, has He in a general and in a definite method appointed everything necessary to thy progress towards light, towards the purity and glory of angel life. Dost thou ask thyself continually, where is thy God?

Our Father, we ask for thy blessing. We pray that the light that is above may not pass by us unheeded. We pray that we may keep ourselves unspotted from every contaminating influence. We pray that we may send out good influences everywhere, and none that are evil. Help us, O God, for we feel the burden of transgression. Help us, for sin is terrible before Thee. We

pray that we may become the children of light. We pray that as soon as we find an error about our spirit, we may be swift to make restitution, and to acknowledge our sin to Thee. Help us, for we feel the burden of our transgressions.





**BOOK VI.**



## ACCEPTING THE FATHER'S WILL.

We leave our depraved relations and become the children of light by continually striving to accept the will of our God. Dost thou think thou hast no will of thine own, if thou art trying to accept the will of another? This would be true in some measure if thou wert trying to accept the will of a finite being. But even then thou wouldst be endeavoring to will as another wills, and it is only no will to thee, as it cannot fulfil the law of thy progression. If trying to accept the Father's will, thou art endeavoring to will as thy God wills, and in doing this, thou art fulfilling the laws of thy being, it is impossible for thee not to will after the will of some one. Dost thou say it is? Then thou sayest that it is possible to go out of the universe of God to live; that it is possible to go out of those infinite varieties of laws which are for the control of all spiritual being. If thou dost will, thou must accept a will that is in the universe of God, for thou canst not go out of the control of an infinite God. Infinity is about thee in all thy connections; and in every particular movement thou art capable of making, there are involved infinite relations. If an infinite Being exists, how canst thou go out of that infinity? Thou seest thou canst not go out of the control of thy God, because He is an infinite God. Whether thou art depraved, or a child of light, thou art continually ac-



cepting a will in the infinity of God, for thou canst not go out of God's control. The Everlasting has a definite will respecting every spirit identity. Dost thou say that to accept this will is to lose thy independence of will? To accept this will, is to gain independence of willing, for thou then art in spirit a part of the infinite will. Thou then dost truly approach an infinite God, and after the amount of thy progress hast thou an increased power of will. The infinite God is in thee, and if thou sayest, in accepting the Father's will, thou hast no independence of will, then thou sayest thy God hath no independence of will. Thou only dost lack independence of will, when thou art not striving to do this. To have liberty, thou must accept the will of God; there is no true liberty without this. The will of God respecting thee is the perfect law of liberty and progress. If thou art seeking the will of thy depraved relations, thou canst not go out of infinity; but thou art continually groping in the range of the lowest steps of progressive will. The tendency of the laws of spiritual attraction is to keep thee in this range until the power of God reaches thee with a new love, and thou dost accept that love and will after its new dictates and teachings. Dost thou understand that when I use the term "to accept the Father's will," it is to come into the perfect law of liberty? If thou thinkest to accept the Father's will is to lose thy independence, it is because thou dost not know, or seem not to know, that in thy depravity thou art continually accepting the lowest steps of progressive will.

It is beautiful to accept the Father's will. Not but that

in our debased relations, it must at the commencement give us pain, because we must struggle against the laws of spiritual attraction in depraved relations. But as soon as any new strife commences, a new guardian comes to us. They ever come with the demand, to bring us into the higher laws of spiritual attraction. From this thou mayst see that if thou dost seek the Father's will in any respect, and then give up thy striving, thou hast sent a God-appointed guardian away. These guardians are brought to thee after the natural laws of attraction, for their and thy acceptance of the Divine will. Thou dost not see these guardians at thy first commencing, but if thou art continually progressing, thou must soon see thy most definite guardian, or the one nearest thee, for thou dost then require definite teaching under the appointment of thy God. Thou wilt see, now, how the angels had charge over the Nazarene; this is but waiting for thee when thou art striving in the same way. As thou art in thy progression, and as thou art striving, dost thou bring to thyself definite guardians to teach thee. After the demand, the supply must come, for this is a certain law in the universe of God.

In depraved relations, the accepting of the Father's will gives us pain at first, because we must come out of old depraved relations when we commence to consult the will of our God. In whatever condition thou art, thou must say this is God's will respecting me; for whenever thy God doth find thee, He doth so in His will, and so also when thou dost find thy God, thou dost find God's will respecting thee. Dost thou say thou canst not do

this? 'Then thou sayest thou canst not accept the Father's will. But by striving thou canst accept the Father's will, for "seek and ye shall find" is written in the laws of thy being. Thou hast done much when thou hast found thy God; and dost know in whatever condition thou art, it is His will respecting thee. God help thee to find this condition, to seek it with thy whole heart. When thou hast found this, thou dost strive in purity to love and to accept the teachings of every new love that comes to thee. And now do thou remember, that whatever is the result of thy striving, is the Father's will respecting thee. Accepting the Father's will at one moment of time, thou must continue to accept it to thine own consciousness. The children of light are ever expecting and seeing results, as thou dost from thy first endeavor to accept the Divine will. The result they see in anticipation actually takes place. Thou must look forward to results, as they do, from everything thou doest, but the results thou dost anticipate do not take place, because thou art in depraved relations; but the results that do take place, are after the will of thy God. Now dost thou see that in thy true endeavors thou art approaching the children of light after God's will? But after thou hast willed, if the results took place after thy anticipation, thou wouldst never approach them. Therefore do thou continually strive in thy depravity, and know that the results that take place are the will of God respecting thee, towards bringing thee to the children of light who have perfectly accepted His will. The nearer thou art to the children of light the more art thou a true



prophet, to see what shall actually be the result of thy striving. The children of light will, and see the result of their willing; so does all spiritual being after the amount of progress towards the Everlasting. Thou canst now understand how some individuals are able to prophesy. Every spirit, be he in or out of the form, can see results after their own progress towards God in accepting the Divine will. Those spirits whose harmonial loves produced our earth, can see the end from the beginning with everything beneath and above them, with an accuracy that to us would seem infinite. But it is not so, for there is infinity between them and Deity, towards whom they are progressing. The Infinite God only sees the end from the beginning in the true perfection of willing and knowing the result.

What sayest thou, wilt thou accept the Divine will? Accept thy Father's will and thou shalt soon see in the future the result of thy endeavor. Thy will springs from the desire of possessing something beyond thee. Thou dost will with reference to receiving. Therefore when thou dost will, thou doest so from the anticipated desire. It is beautiful to will, as do the children of light in anticipation of some new bliss, and know that it must come. They know the only true joy of giving and receiving, for it takes place after their true harmonial relations. Accept thou the Father's will, and see this universe glowing each moment with brighter beauties; see coming to thee definite guardians appointed by thy God; see the poets from the spheres, hear them sing, and see their words take form; see thy friends, who have



cast off the mortality of earth, and talk with them ; see the angels in their angel dress, and learn their language ; see the pure in heart, and be able to mingle thy spirit with theirs, to feel their thrills of pleasure, their depth of love and their joys of song ; see seraphic choirs, and hear their music ; see flowers from the land of beauty, see their incense and the incense of the incense, and inhale their fragrance ; see the golden sparks that reach our highest heavens from the great angelic spirits, see that God has made thee beautiful, and designs thee for an unceasing progress towards the infinite riches of His own infinite Godhead.

#### CONSULTING GOD.

God is in everything material or spiritual that exists in his universe. Thou canst not think of any place where God is not. God dwells within thee, and without. God is just as much without as He is within thee, for He is just as much in one place as another. God loves with an infinite love everything he has made ; He also controls everything with infinite wisdom. God loves thee with an infinite love, and in this way thou mayst know that thy God is infinite. The God that loves thee with an infinite love, dwells within thee, as He does in everything thou canst see. Every attribute thou hast, and that thou canst attach to spirit life, through thy mind, thou dost magnify after thine own conception of infinity, to an infinite extent ; and this is thy God. Thou seest now that every different identity has a different

conception of God, that in our depraved relations this is greater than among the harmonial children. Our different conceptions of Deity are nearer as we approach the children of light. In our depravity we are widely apart, for we have no definite language to convey our ideas. Just after the degree then that we approach the Everlasting, just in that degree, do our conceptions of Deity become nearer to those surrounding us, or those of the same progress. When spirit mingles with spirit, when every thought and emotion is understood, how active is each individual mind in accepting truth. I think the progress of the angel in one moment is more than ours in our best endeavor in a lifetime on the earth. But in whatever condition we may be found, truth comes to us by consulting God. We must consult God within and without us. We must consult God in everything we can see or have a knowledge of, in the heavens above or the earth below. Dost thou say thou shalt go but to this place to consult God? If thou dost say truly, God is only in the place you mention. Dost thou say the true method of consulting God is in prayer? Then God is only with thee when thou prayest. There are infinite ways of consulting God, for God is an Infinity. To fulfil the true law of progress is to be ever consulting God. How dost thou accept God's truth? Dost thou see truth and then accept it? If thou dost know that God is infinite, and that thou art finite, the only way this truth becomes faith, or can be accepted, is by progressing towards the infinite God. Dost thou see the great truth of giving and receiving? Thou dost

only know it as a truth, when thou hast commenced to toil under its influences. There is no place thou wilt consult God oftener than by going to the poor and relieving their necessities. In this way thou canst fulfil the laws of thy being, for with them is an actual demand on the Lord God. It is not a demand for the luxuries of depraved existence, but a true demand for relief. If thou dost help them, thou dost become a God-appointed guardian, and they the God-appointed objects of thy care. Thou dost then come in the true condition of giving, while they are in the true condition of receiving. To these places the great practical workers in the heavens are constantly going to seek truth, and to make virtue strong and positive. Hast thou any conception of truth? Go to the poor of every condition and learn the only method of accepting truth. Go to the poor of every condition and the heavens shall open to thee. Thou shalt see how the great practical workers in the heavens become strong and powerful in mighty works. Do this and thou shalt learn how the Nazarene walked on the sea. Do this and fear not, for when thou dost commence to do this, the angels commence to have charge over thee. The variety of ways of giving and receiving under the laws of definite and general guardianship, are infinite, because everything is infinite in its relations. Guardians cannot do much for thee in their work unless thou art working for others. If thou hast no endeavor to fulfil the laws of progress, it is useless to say thou hast consulted thy God for truth. Canst thou go to the mountain, and there remain to consult thy God for



truth? Supposing thou dost pray day and night, the most that thou doest is to obtain a conception of truth, and the longer thou dost remain away from thy fellows the less will become the good influences about thee. But thou must bear in mind one thing, that the poor of every condition are the whole human family, and after the laws of spiritual attraction thou must give and receive with all. Thou canst not say that what thou hast must go in this channel or that channel, for thou art bound by the laws of spiritual attraction to all spirit being; therefore thou must endeavor to give and receive with all. But thou canst be only a definite guardian over those who are in a definite condition of receiving what thou hast to give. If thou dost wish to consult God, become a general and definite guardian, and when thou dost become a definite guardian, thy God becomes a definite guardian to thee. Dost thou ask for a test? Dost thou ask for a sign from heaven? Go to the poor, and the spirit of the Lord God will tell thee of truth. However poor is thy mind, or feeble the rays of reason in doing this, thou dost truly consult God, and dost truly accept his truth. Fear not the sovereign world, which despises small duties, but go and perform them, and learn how beautiful a thing it is to consult thy God. Canst thou see new and beautiful truths, go quickly to give them away before they become dim and fading, to make them strong and positive in thy spirit. Art thou fainting in the pathway thou art led? Give to the poor and thou shalt see some of the results of thy toil. Is everything gloomy and dark to thee on the earth?



Go to the poor, and everything shall brighten as the spring morn. Dost thou think there is no God in the universe? Go to the poor, and messengers are whispering in thine ear about the God of infinite love. Dost thou lack faith, and think that God has no will respecting thee? Go to the poor, and return rejoicing at the sight of thy future pathway, about which bright beings are strewing flowers. Art thou impatient and fretting over every little incident of life? Go to the poor, and learn the sweet lesson of charity that overlooketh all things. Art thou fearing thou hast not enough of gold and silver? Go to the poor and give it to them, and learn that God's will respecting thee is more beautiful than thine own. The Nazarene went to the poor, and found how beautiful it was to have the spirit of the Lord God upon him. In going to the poor, He saw His star of faith brighter. In going to the poor He obtained confidence to stand alone against the dark influences in the world. In going to the poor, He obtained the power of love, that led Him to see all people in the heavens and earth as brothers and sisters. By going to the poor, He obtained that love that made Him a co-worker with the angels of God; that love which never loses sight of the infinite God in all spirit being; that love which led Him to see in His persecutors, His brothers, and to weep for them; that love which gave Him strength to be crucified for truth's sake.

Just as soon as thou hast learned one truth, and accepted it after the true law of progress, the increase flows upon thee with astonishing rapidity. In every new ac-

ceptance thou dost make, new and brighter will glow the horizon of truths about thee. To consult thy God within, is to consult thy God everywhere. But be thou certain to accept the behest of thy God when thou hast consulted him. Thou must remember that truth is the property of all spiritual being, and whoever gives to thee truth is a God-appointed messenger or guardian to thee with it. Supposing thou goest in pride to teach another the doctrine of giving and receiving is true between both; if thou art not as ready to receive as to give, thine own depraved influence returns to thee, and thou dost return covered with the dust of useless toil. From the law of spiritual attraction, when thou dost give, thou dost invite the receiver to give also. If thou art not willing to receive truth from every source it may come, thou art not willing to fulfil the true law of progress, for truth is in everything. If thine enemy doth give to thee a new truth, he was God-appointed to give it to thee, and be thou ready with thanks for the instrument. The sources of truth are infinite, for truth is in everything, and if thou wilt not accept truth when it comes to thee from unexpected sources, how great is thy poverty of means of finding truth, for thou dost choose the narrow channels of thine own ways instead of the infinite methods of thy God. If the child, the aged, the simple, the despised, the man in the mountain, or the man in the city, and all things thou canst see in the heavens above or the earth below, give thee truth, learn to accept it by giving again. In this way thou doth consult thy God, for thy God is in everything.

If thou art fulfilling the 'laws of progress, truth comes to thee as thou dost stand in need. For God has appointed that in this way it shall come to thee, and in this way are the true laws of definite guardianship fulfilled. There is no difficulty in consulting God if thou art ready to receive the truth thou seest. If thou dost not accept truth, thy power of perceiving it becomes dim, and the influence thou dost send out is seen by thy guardians and all the pure in heart as a falsehood to thy existence. What hast thou done then, when thou hast consulted God for truth and found it, and then do not accept it? To accept the truth thou seekest, thou must instantly bring it into practice, that thy spiritual being may have the benefit. But if thou dost not, this influence, which takes form, is seen by the pure in heart as shrinking from the light. Dost thou go again to look for more truth? If thou dost, the great sanctuary of truth is denied to thee, and thou wilt see it as through a glass darkly, and all previous truth, instead of becoming confirmed and real, becomes shadowy and fleeting. The realities of the universe in this way pass by, and what little thou hast is taken from thee. It is a dangerous thing for thee to look to thy God for truth and then not accept it, for if thou dost look for truth thou art consulting thy God; and if thou dost not accept it, thou art laying up wrath against a future awakening. Consult thy God after thine own identity and own method, refusing none of the infinite number of teachers that are constantly crossing thy pathway. Supposing thou hast found a new truth, and under the enthusiasm



of its joys thou goest to give it to another, do thou remember that the one to whom thou wouldst give thou dost invite by this very act to come to thee with truth, and do not suppose that thy truth may be greater than his, and remember that truth comes from the infinite God and in an infinite variety of ways. Parents expect ever to give truth to their children, but after the true laws of progress they must also receive truth from them, and the truth they gain is as great as that they give. Among the children of light, all are teachers and all are pupils; not that every one receives truth as much as another, but every one is as much a teacher as a pupil. If one exalteth himself, the very act is self abasement. If thou dost exalt thyself above another, the act doeth invite every one to do the same, and however great the truth thou hast, thou hast restitution to make for this sin, for thy God loveth all alike.

Dost thou say one man is greater if he has more truth? But it is no more his truth than anothers, and although he may be God-appointed to teach this truth, he is no more God-appointed than thou art to teach the truth thou hast. If then thou goest to another, and sayest to him receive my teachings, and think thy only act is to give, thou hast exalted thyself, even if thou wert the angel. Thou canst not refuse to receive when thou givest, for the very act of giving doth invite this. It makes no difference how great thou art in truth, any act of exalting thyself hath cut off so many avenues of the infinite God that were shining on thee. If thou art beautiful in purity, and in this grace thou hast grown



more than in any other, in looking at thy neighbor, thou dost look from this stand point, while thy neighbor may be beautiful in helping the fatherless. Wilt thou seek to go to thy neighbor to give him of thy purity, and not expect to receive of his benevolence? Thy very act of giving good gifts has invited him to give good gifts. All spiritual existence has different identities; therefore think not that any other being in the universe of God, can be precisely like thyself. It therefore makes no difference what the condition of thy neighbor is; if thou goest to give, thou must receive from him. If thou art a child of light, however poor thou mayst think his talk, it will not annoy thee. If thou art annoyed by thy neighbor's prattling, receive a new lesson in patience from thy God-appointed guardian; and how knowest thou but thou wast sent more to receive this lesson than to give what thou hast to give? To those who have much, much is given, for they do not close up any of those infinite varieties of ways God has of sending his truth. Then where canst thou go and what canst thou do, and not consult thy God? No two acts of thy life can be precisely the same, and thou canst do nothing in which thou mayst consult thy God if thou wilt. If then thou goest to the poor to consult thy God, and dost think thou art God-appointed, do thou remember that they may also be God-appointed in coming to thee, and perhaps they are God-appointed to give thee more than thou canst give to them, for to those that have much, much is given. If thou dost find thyself God-appointed, and

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a definite guardian, while thou art making some particular virtue more positive as the result of thy definite guardianship, thou mayst also do the same by the object of thy care, by receiving from him as he does from thee. Do thou constantly bear in mind that no two identities are precisely the same; if thou dost remember this, thou wilt see that thy neighbor's method cannot be thine, nor thine his. Yet ye may meet, giving and receiving. If thy neighbor hath a different method of discovering truth than thyself, remember that God is infinite in his methods of giving truth, and say not to thy neighbor thou art wrong; but if thou find him lacking in something thou canst give, give it to him as thou shalt find him capable of receiving, and receive thine own lesson in return. In this way do the children of light consult their God in every act, always teaching and always being taught. Any spiritual being going to another, presuming only to teach, doth exalt himself, and this no finite being can do, for, to receive truth as well as to give, they must constantly be poor in spirit.

Consult thy God. Let every individual being do it after his or her own method of seeking light, and they will do it after their own laws of progress. If thou art in the lowest stages of depravity, thou canst consult thy God. When thou dost ask for light, use what light is given thee and then shall more come, and when thou hast thus commenced to consult God, do thou consult him continually. Remember to walk after thy best light, or what little thou hast will be taken away. Re-

member to do it always in adversity and in prosperity, and do it in meekness of spirit, neglecting none of the methods by which an infinite God comes to thee. Remember that thy neighbors light is not thy light, and if thou dost say his light is thine, thou art inviting a finite being to judge thee, when judgment only belongs to the infinite God. Fear not to consult thy God in everything, for thy God is infinitely practicable. There is no particular relation about thee but comes under the notice of thy God. There is no particular relation about thee but what is infinite in its connections, and thy God is the only one who perfectly comprehends them. The Nazarene washing the disciples' feet has many definite lessons and is also infinite in its relations, as is every other act he did, and also every act that we do. One of its definite lessons is, that so great a teacher should do so small a thing. But in doing this he was but striving to approach the infinite God who has numbered the hairs of our head. Fear not then to consult thy God through His ministering angels, and neglect not His counsels, for He is infinite and controlleth all things.

Consult thy God for truth, but be sure thou neglect none of the methods thy God hath in coming to thee. Thy God may send thine enemy to thee with truth, He may send thee one whom thou dost despise, He may send thee one whom thou in arrogance hast presumed to teach; and whoever comes to thee with his truth is God-appointed to teach thee, and cometh in answer to thine



own prayers. Thou seest then thou must see in every man a brother, a sister, father and mother, or thou wilt not be capable of receiving truth from thy God when thou dost consult him. Thy particular and selfish loves are not as God loves. To say thou lovest as God loves, and then to be unwilling to receive truth only from particular sources, thou dost in one instance acknowledge all to be thy brethren, and in another thou dost not. The flower, the fowl of the air, the beast of the field, the poor with unswept floors, the despised ruffian and the angel, may all in their turn come to thee with truth in answer to thine own prayers, and strive thou continually to accept it from all these sources that thou mayst truly progress. A ministering spirit may come to thee with truth, or the angel. Say not in consequence thou wilt consult the ministering spirit or the angel ever after, for they are fallible and may not be God-appointed to bring thee to the particular truth thou art inquiring for. The angel may be God-appointed at one time and the infant child at another. Let it be thy watchword continually to consult God for truth, for if thou dost consult finite beings for truth, thou wilt be led astray and come into bondage, instead of the liberty of the children of light. It is a beautiful thing to consult God for truth, and if thou dost accept this truth from every source by which God sends it, then thou art one of the harmonial children. When thou dost commence and let any new-avenue tell thee truth, thou art progressing, but when thou dost let every avenue become open to



thee, then thou art a child of light and among the pure in heart.

We pray that we may seek truth and seek it continually; and give us strength and patience to accept it from whatever source Thou art pleased to send it.

# BOOK VII.



## PROGRESSION.

Progression is spirit going towards the infinite God, from whence it came. Not in a material point or relation, for the Infinite can be no nearer than it is now, but in the relation of spirit as comprehended in the individual identity. It is one thing to progress towards the infinite God and another to talk about it. It is one thing to tell all the world that progression is a law of the universe, and another to repent and make restitution and to really go on towards the children of light. To progress from our darkness requires toil, watching and prayer continually. Not being the children of light we do not comprehend that light which is beyond us. In our lonely hours and in our hours of prayer we may resolve to be pure in heart, but the laws of spirit attraction drag us away through the innumerable influences that are constantly in our pathway. If then thou wilt progress, thou must toil, watch and pray continually.

Remember that the infinite God dwelleth in thee and that thou art only appointed a judge over thyself, for thy mission is not to pull down, but to build up. If thou art continually judging thyself, thou art inviting others to do the same, and thou art truly progressing when thou art dealing in positive virtues. Thou wilt infringe on some of the methods God has of sending truth to thyself and to thy neighbors, if thou dost judge



others. Judge thyself only, and then shall the stains of guilt commence to leave thy spirit and thou shalt see more of the true liberty.

Remember to know all men as thy brothers and sisters, thy father and mother, and thy children, for this doth the infinite God, and thou canst not truly progress unless thou art striving for this love. When thou hast fully reached this, thou art in alliance with the angels and knowest the joys of angel life.

Remember to visit the poor and afflicted, taking upon thyself as much as possible their infirmities, for in this way thou wilt see God and become positive in all truth ; thy spirit will not be troubled with doubts, thou wilt be stronger against the temptations of the world and against the bad influences of spirit attraction. Do this, and the pouting lip and the finger of scorn will not annoy thee. Go to the poor and afflicted in wisdom, go to protect them and to protect thyself also, for thou art one with them. Continue on in this work and faith will come to thee, that faith that brings thee into power and into sympathy with controlling spirits. But a short time will elapse before thou wilt see that thy reward is an hundred fold here and a thousand fold in the world to come.

Remember to pray to God, and to accept God's help in His own method of sending it, for thy God knoweth what thou needest before thou dost ask Him, and His method of helping thee is after the counsel of His infinite wisdom. Pray without ceasing. Pray to become pure in heart, and if thou thinkest thou hast made any

progress, pray that all pride may be taken away. Pray for strength to go to the poor, and if thou hast been to them and done them good, pray that the right hand may not know what the left hand doeth. Pray for God's truth and that thou mayst be able to give it to the world, and if thy prayer is answered, remember it is not thy truth, but God's truth, and has been given thee in trust. Pray God that He may give to thee thy daily bread and clothe thee ; but if thy desire has given to thee a feverish anxiety, pray that thy God may take thee away from the sordid loves of the world and not leave thy spirit in darkness. For thy anxiety and care do but injure thee and prevent thee from obtaining thy wish. Pray that thou mayst take upon thyself the infirmities of the sick and feeble, whom thy God has placed in thy charge, pray that thou mayst do it with willing hands and a cheerful heart; and remember that the Nazarene did this during his life for all as much as it lay in his power. Pray for the peaceful endeavor and the amiable smile through all thy striving, pray that thou mayst have it in all thy intercourse with thy fellows, and if thou art in bondage, and art treated as an underling, or if thou art sick and constantly afflicted with pain, pray for the amiable smile which patience and trust will give. For if thou hast all thy life been in servitude to others, and hast borne all with meekness and patience, and hast worn the amiable smile continually, thou hast a virtue that will quickly bring thee into the land of beauty where dwell the angels, for they possess all these virtues, and have learned them and are

now teaching them to thee. Pray against every temptation as thou dost find thyself prone towards them. Pray against the pride of personal appearance, the love of wealth and the love of fame, for all thou hast and all thou art is by God's permission.

Progression is for the spirit. It is one thing to progress in beauty and virtue, and another thing to talk about it. The progression of spirit hath its own times and seasons after the spring and harvest of some higher controlling power. If thou shouldst live the true life on the earth, in going to the spheres thou wouldst be the angel, and live in the land of beauty where all uncontaminated spirit of the earth dwells. This change would take place in harmony with the higher controlling power. But in thy depravity thou canst not go out of this control, but art under it in the lower progressive steps of God's will. Whatever may be thy point of progression, thy spring time and harvest on the earth and in the spheres, must be after the control of these higher powers. If thou wert an harmonial child, the angel would be thy definite guardian; but as thou art not, there are many definite guardians that come between thee and the angel; but wherever thou art, thou canst not go out of this control. The spirit of the harmonial child would have its time on the earth, its own spring and harvest, or its Iron and Golden Age; and then in its own land of beauty a new cycle of years with new powers and new developments, and so to continue on; but in thy depravity, thou goest not to the land of beauty when thou dost leave the earth; yet thou goest not

out of the times and seasons of control. Thy progression from thy depravity is to become first an harmonial child, having full faith and trust in thy God—an harmonial child belonging to the earth—and when the season of thy endeavor is accomplished, then thou dost enter upon angel life. But from thy depravity, it may take thee many thousand years. This is not to discourage thee, but to tell thee of the result of thy patient toil. During the whole period of thy labor, thou mayst have the happy smile with the peaceful endeavor, if thou wilt, continually. The angel cannot come to thee as a definite guardian. Thou couldst not understand their practical efforts. Thou wouldst see them often bringing upon thee pain and sorrow, and intercepting thy dearest hopes; thou wouldst see them doing this under the acceptance of God's will, and in thy depravity thou wouldst not understand them. They work for thee, but above the influence of thy jarring discords. The reason why they are beyond this influence is on account of their positive power. They may help thee to recover from a darling passion, and thou mayst backslide a thousand times, or a thousand times ten thousand, and their patience is proof against it all; they have the same love, the same amiable smile as when they first commenced. This is that true condition where the weary are at rest, and where the wicked cease from troubling. Seek no rest away from the laws of spirit attraction, or away from the sorrows and miseries of thy fellows; for away from them thou canst not go. Think not that thou art fortunate if thou hast less of the duties of life to perform here, for thou hast them



to learn before thou canst enter into the land of beauty. Hast thou ever passed one of thy fellows and beheld him condemned to toil, not one day, or one week, or one year, but his threescore years and ten ; if thou hast, ask thyself if thou hast the same patience to labor for thy bread if thy God should ask it of thee ? This patience thou hast to learn before thou canst enter into the angel life ; this patience with the amiable smile. And thus it is the amiable endeavor thou must learn in all things, not the endeavor once made, but a thousand times made, and a thousand times performed ; not to-day only but during thy lifetime, in all things thy God may call on thee to do. If thou sayest that this is not so, how else canst thou be a guardian over the poor and despised of the earth ; the cry of the oppressed goes to the living God, and angels must be their guardians, to give them hope and trust continually. Hast thou ever beheld an infirm brother or neighbor who has many sicknesses, and is constantly calling for help ; if thy God says to thee, take upon thyself his infirmities, canst thou do it ? This does the angel, and the angel lives in the land of beauty where the weary are at rest. Thou canst not go out of the universe of thy God to live ; thou canst not go out of the laws of spirit attraction ; thou canst not leave thy fellows ; and as is the dearest object of thy affection, so will thy God show to thee are all the world. How wilt thou overcome the world ? How wilt thou take the cross and learn that it is easy to be borne ? As thy spirit doth progress thou doth see more of the wickedness of thy fellows ; thou dost thirst more for

that true love of heaven which cannot be returned to thee on the earth ; thou seest new crimes, new selfish aims in thy neighbors unthought of before, thou seest the secret thought, and readest the hearts of thy friends ; and what sayest thou to this manner of progression, to that place where the weary are at rest. To progress, thou must pray God continually to overcome the world. Jesus Christ was a child of light, and he did thus pray, and how much the more necessary is it for thee.

Thou must pray for patience in well doing. Thou mayst do well to-day, but lack the endeavor to-morrow. From day to day, year to year, century to century, thou mayst ever pray, "make me pure in heart." Great angelic spirits pray, "make us pure in heart, and give us patience in our endeavor ;" for to those whom much is given much is required. Thou mayst work with Christ-like endeavor one week, and think then thy toils are ended, and then lose patience to think thy God does call upon thee to go on and bear the cross for a month. And when the month is past, thou mayst think thy work is done ; when again thou dost hear thy God calling thee to bear the cross for a term of years, and so must thou continue to bear this cross at one time and another, until it is no cross to thee. And when no cross can be found for thee to bear, then thou hast found the land of beauty where all uncontaminated spirit dwells.

Art thou striving to become famous, or to become rich ? If so, thou art prolonging the times and seasons of thy control, for thou art shunning all the small duties of life that lie around the narrow path ; and thou wilt have

all these small duties to learn, and to weave into and make positive in thy spirit. If thou dost wish to become rich, to shun the small duties of life, to leave them constantly for others to perform, thou art laying up wrath against the day of wrath, and long and weary will be the toil that will bring these needed gems to thy spirit, for thus thou must overcome the world before thou canst enter into the place where the weary are at rest. So likewise is it if thou art seeking to become famous. Thou art seeking to escape the small duties of life, and all the ills and infirmities of thy neighbor. And when thy day of awakening comes, and the poor come up to have their feet washed, canst thou do it? And when some Judas Iscariot, who has betrayed thee, says: Wash mine also — canst thou do it? Thou hast the world to overcome before thou canst enter into the land of beauty. The amiable smile and the peaceful endeavor thou must wear under all circumstances.

Dost thou think it was an unmeaning ceremony for Christ to wash the disciples' feet? Dost thou think it a ceremony to be done in form once a year, and too grievous to be done always? Where the labor, where the grief in washing the disciples' feet? Where the grief in washing the feet of Judas Iscariot? Ask thy God, if there is cause of grief in doing these things continually? Thy God loveth all alike, and let this be thy endeavor. The sweat and dust that comes from thine enemy's feet, will it injure thee any more than that which comes from thine own? If not, ask thyself what giveth thee grief to do all these things. If it is pride,



pray God to take that pride away; if it be any other obstacle, pray God to take it away, that thou mayst have strength to overcome the world.

The amiable smile and the peaceful endeavor of the angel is not one of effort, and the angel does not work under the lash, but it is the toil of positive strength and virtue; the toil of faith which sees the future; the happy effort which brings, in its return, a thousand fold.

#### LIFTED UP.

Jesus Christ said: if He was lifted up, He should draw all men unto Him. This is a truth with Jesus, but no more a truth of Him than of any other spirit intelligence or being. Whoever is lifted up, draweth all men and all things unto them. Whoever is lifted up, cometh into sympathy with God and His angels, and nothing can be impossible unto Him. But whoever is lifted up, must accept the Father's will, and if thou art doing constantly the Father's will, what shall be impossible unto thee. If thou art doing the Father's will, shall not all things in the heavens and earth do thy bidding? Therefore seek thou to be lifted up.

But to be lifted up is not to become easy, famous and rich. To be lifted up is not to fly away and be at rest, after the manner of this world, but it is to overcome the world. To be lifted up is not to leave any of the cares of life for others to do, thinking they are better fitted for them than thyself, but it is to do them with the willing hand and the amiable smile. To be lifted up is to



overcome the world. Thou must make every virtue positive in thy soul. Thou must have patience and long suffering, that is proof against every temptation. Hast thou some passion or appetite thou wouldst shake off? Dost thou say thou wilt go out of the way of its temptation? This is not overcoming thy passion, it is not being lifted up; although it may render to thee present help, it is not curing the evil. To overcome thy passion or besetting sin, thou must be made proof against every form of temptation that may assail thee. Thou must be proof against it should it assail thee night and day for thy lifetime; then thou art lifted up; then thou art positive in thy virtue; then thou canst become a guardian to help lift up a wandering brother in the same condition. Dost thou think the world is oppressing thee, and that thy lot is only dust and toil during the spring, summer and autumn of thy life; and dost thou pray to be lifted up? Then to be lifted up is to find that thou art in the condition God willed thee to be, and to possess in thy condition a happy trust and a sincere faith. Because thou canst not see as thy God sees, thou must not say that He is partial. Thou wouldst see more as thy God sees if thou wert less sinful, and the very moment thou dost commence to progress, God doth give thee more light. Be sure to find in thy condition the will of God respecting thee, for thy condition, if thou art seeking the true light, is the one in which thy God in His infinite counsel, deems the best for thee. If thou art in sorrow, in view of the dust and toil of thy life, seek thou to be lifted up, by praying for patience and a

happy trust in all thy endeavors; and if thou dost obtain it, and these virtues are thy constant companions during this life, thou hast a positive virtue learned in thy toil that will quickly bring thee into the land of beauty. Remember that it is the positive strength of all virtue that must carry thee to heavenly mansions. Art thou an invalid and seest no hope of recovery in this life, and in sorrow because thy condition is not equal to that of thy fellows? Pray thou to be lifted up, not that thou canst expect to be taken from thy condition, for let that be as God willeth, but that thou mayst have the happy trust and amiable smile continually. In this way art thou lifted up, in this way dost thou overcome the world. Remember that thy condition is the will of God respecting thee, and remember also that every spirit intelligence or being has a separate identity, and that each one and all are necessary to each other, and that thy God governs all after the counsels of His infinite love.

Art thou a mourner, and has the first object of thy love gone before thee to the spirit land? pray thou to be lifted up, not by recalling the loved object to thee again, but that thou mayst have peace and joy in thy present condition. Ask not to go where these things never take place, but ask that thou mayst overcome the world, and see joy continually in accepting God's will respecting thyself. And when thou art lifted up in this virtue, then thou canst become a true guardian to mourning friends, a guardian under the acceptance of thy Father's will.

Art thou an orphan, an uncared for child? pray God that thou mayst be lifted up by realizing that He is nearer to thee than all things else, by feeling that He watches thee at every footstep, and that He has appointed His angels to come to thee, and that when thou art sufficiently pure in heart thou shalt see and talk with them. Pray for strength and courage to accept thy Father's will respecting thee, and hope and trust in thy God who loves thee with an infinite love. Pray at all times, pray when thou dost rise in the morning, pray at twilight, pray amidst thy toil, pray when others spurn at thee, pray when thy burdens are sinking thee to the earth, pray amidst the temptations that assail thee, pray at all times at morn, noon and eve, pray for weeks and for years, pray for thy whole lifetime, pray for the amiable smile and the peaceful endeavor, pray that they may be thy constant friends; do this, and the angel dress will be waiting for thee in the spheres. Not that thou wilt see no more of life's toil about thee then, but thou shalt be beyond the influence of their injuring thee, and thou shalt have new wisdom and power, and thou shalt feel that thou art God-appointed over many things as thou hast been faithful over few things.

Art thou a prisoner? pray to be lifted up, but see the will of God respecting thee, and hope for strength to overcome every passion that keeps thee from the joys of heaven. For if in thy present condition thou hast the kingdom of heaven, thou hast passed through the toil that will make thee more positive and strong in what



thou hast. If thou canst keep the amiable smile and the filial trust in thy God, great is thy strength and power. This strength and power do thy guardians in the spheres see and rejoice. If the obstacles that lie in thy pathway are greater than for others, or seemeth to thee so, see, in the condition from which if thou dost obtain the victory, the greater shall be thy reward, the more gems hast thou earned, and these gems are about thy spiritual nature and are seen by the pure in heart everywhere. If thou dost see thyself condemned by thy fellows, wherever thou goest pray for courage and strength. And if the world thus condemns thee through thy whole life here, cry unto thy God that a joyous trust may be with thee, and when sufficient strength is thine, and when this joyous trust is with thee and is proof against all scorn and bigotry of thy fellows, then wilt thou find thyself God-appointed to watch over some one who is striving in the same way, and he shall receive power and courage from thee. Pray to be lifted up that all may do thy bidding. Thy God is nearer to thee than the blood in thy veins. His guardians are ready to come to thee with help, and remember that his guardians always seek to do God's will. If the world scorns thee in doing the will of thy God, they love and pray for thee. If thou dost strive and give up many and many a time, they are proof against thy backsliding and never lose patience, for they are thy guardians under the will of thy God. The guardian that is God-appointed over thee has great patience and great power, for he is one that knows thy condition and most probably is one



that has in earth-life suffered as thou art suffering, and he will try to influence thee and toil and strive for thee with greater constancy than thou canst for thyself. If thou hast given up an hundred or a thousand times, try again, and thy guardian is by thy side to help sustain thee. If necessary, pray for strength at every step thou takest, pray for fidelity to thy conscience at the meeting of every man, woman and child. This do that every evil influence they may throw upon thee may be entirely overcome. Ask thy God what thou shalt do, and his appointed guardians will come to thee and give thee help. Great shall be thy strength and power when thou shalt overcome the world, and thou shalt hear thy guardians and the pure in heart say to thee some time hence, "Well done." Then thou wilt begin to feel how little it is thou hast, and wilt in thy joy of over-paid service, call unto thy God for work to do in his vineyard. Remember that if the world do point at thee, that God and his angels are with thee in thy striving and that they will give to thee spiritual gems as fast as thou art capable of receiving them. Fear nothing, for thou canst not go out of God's control, neither can any one persecute thee except God permits them. Pray constantly to overcome the world, pray at every step thou takest, pray in the midst of conversation with thy fellows that thou mayst overcome their evil influences, pray when thou art pointed at that thou mayest have the amiable smile, and if thou canst do this, thou dost approach towards the great strength which Christ had when he washed the feet of Judas Iscariot; do this, and thou shalt learn the joys of

a new love. Think not that thou wilt be happier if thou takest thine own life and pass from this present sea of trouble to the unknown future. Do what thou wilt, thou canst not go out of God's appointed control, and wherever thou art thou hast this positive strength to learn, and say thou not that thou canst learn it better in the spheres than here. Remember it is here thou dost find God's will respecting thee at this very moment of time, and of a consequence, God in his infinite love has adjudged it for thy best good. Think not so much what thou art, as what thou art certain to become as the result of thy striving. Thy first endeavor does bring to thee thy powerful guardians, and they come in joy. The more fallen thou mayst think thy condition, the greater is the power that is extended towards thee. For one in thy condition to overcome the world will have great strength, and it is one that has done this that is most probably thy guardian. Pray to be lifted up, and God help thy striving, and help will come to thee if thou dost truly ask for it. If thy spirit does seek help, help will come. Thus hath thy God spoken, thus is it written in the laws of the universe, thus was it before the world began, and thus will it ever be. Pray for help and help shall come to thee, and great shall be thy strength and power.

Art thou a captive? pray to be lifted up, trusting that thy God will make thee free; and know thou when thou art lifted up, that God's will is thy will, and that thou dwelleth in the Father and the Father in thee. But to be lifted up, thou must pray for those that abuse thee,

thou must wash their feet continually, for thy God loveth them as He loveth thee. Dost thou say this cannot be? Then thou sayest thy God doth not control thee, when thy God is infinite, and controlleth all things. Remember that thou art not the judge over thy master, that the infinite God must judge him; and remember that thou art only a judge over thyself. Remember that the heavens are not divided, a part fighting for thee and a part for thy persecutors. Those who accept the Father's will are all on one side; they are fighting for the liberty of the children of God. Pray for strength to wash the feet of those that persecute thee. Jesus Christ had this strength; ask thy God for it and He will give it to thee. Thou art set at liberty when thou canst do this. Thy guardians can do this, and they come to give thee strength in doing the same. Remember that Christ, the child of light, told his disciples that they knew not then what he meant by washing their feet, but that they should know by and by. Pray to be lifted up by learning this great lesson, and when thou canst do it in joy, the spirit of the Lord God is with thee. Say not that thy lot is hard, although it may seem so to thee, for thy progression is great, and a thousand spiritual gems are hanging about thy spiritual nature, which thou shalt see in form, if thou art truly lifted up. Pray God for strength, and if thou dost truly pray thy prayer shall be answered. As fast as thou dost obtain this strength give it to thy fellows in bondage, and this will make thee more positive in thy strength. Pray also, that thou mayst take the infirmities of thy fellows, and

of thy persecutors as much as lies in thy power; and pray that thou mayst do it in joy, and this will give thee new power to approach the children of light. Remember that thy God has prophesied that the captive shall be set free. Thy God is ready to give to thee this freedom as soon as thou art ready for it. To be free indeed, is to be lifted up, is to overcome the world. Strive thou in this way, and thou shalt soon hear God's ministering spirits say, the captive shall be set free. The greater the obstacles about thy pathway, the greater will be thy progression, the greater will be the light about thee, the nearer wilt thou be to the land of beauty. If thou dost see only in thy lot a condemnation to perform the small duties of life, remember thy God watches the fall of each hair of thy head, and that the Nazarene washed the feet of His disciples. Know by this that it requires great faith, great positive virtue to perform the small duties of life. It took a child of light to wash the feet of the one that sold His blood. Jesus saw in Judas Iscariot a brother, so must thou see in all men, thy brother and thy sister, thy father and thy mother. Ask help of thy God, and such help as thy God seeth thee in need shall come to thee. Think not, because it is not as thou desireth that it is not as God willeth. Great faith, great positive virtue, great progress towards the children of light belong to those who perform the small duties of life, in patience and in amiability of spirit. If thou dost not learn them now, thou hast them to learn before thou canst enter into the association with the angels. If thou canst do these things all thy life



in joy and peace of soul, hast thou not strength and patience for any duty that thy God may appoint thee. Great shall be thy power and greatness in positive virtue if thou shalt thus overcome the world. Thus it was that the child of light overcome the world, and on the cross, in joy, declared he had the victory. Thy God hath prophesied that thou shalt be set free; be thou lifted up and thou shalt be free, and truly enjoy the glorious liberty of the children of God.

Art thou a captive, a panderer to vice, the victim of seduction? pray to be lifted up. Say not thou shalt not pray because all the world shuns thee. No one has a right to judge thee but thy God; and do thou judge no one, or thou wilt also commit another sin. Remember that thy God and His ministering spirits knoweth who are sinners. Remember that they read thy heart, and the hearts of all thy associates, and the hearts of all those that despise thee. Strive thou not for revenge against the world that condemns thee, but strive to become pure in heart, for why may not thou pray for purity when thus the angels pray? Think not of the wickedness and impurity of others, for they cannot go out of the control of God, for He has charge over all. Therefore those thou thinkest thou hast reason to hate, give them into the hands of thy God. If thy conscience does approve of this, pray for strength that thou mayst do this, and it shall be given to thee. Commence and strive to be lifted up, and if all the world will still despise and extend to thee no help, see in this circumstance the greater power and the greater positive virtue, when thou shalt

obtain the victory. Thou art not alone in thy striving, God and His heavenly host are with thee. Thy guardian spirits do not shun or despise thee ; at every good resolve they try to give thee new strength. Remember thy guardians, pray constantly to do the will of thy God ; do thou then pray that thou mayst accept the Father's will in the least thing unto the greatest. Utter this prayer by night and in the daytime ; let thy spirit breathe it forth in the midst of revelry and song. And when thy trials come, and thou dost lose in the race, pray again that thou mayst be pure in heart, and that thou mayst accept the Father's will in the least thing unto the greatest. Think not that thy God does not care for thee ; think not thou hast no powerful guardians who work and pray for thee. Powerful spirits have adopted thee as their own child, and knowing the future, prophesy that thou shalt be pure. They come to thee as thy godfathers and godmothers, and they say thou shalt be pure. Waste not thy strength in condemning the world that scorns, but pray thou for patience in the midst of their scorning. If thou dost ask for help, and art refused and scorned for days and for years, remember that thy God and His ministering spirits are always with thee ; pray thou for new strength at every refusal, and pray that thou mayst accept God's will respecting thee, in the least thing unto the greatest. The world has not power over thy spirit ; wherever thou art, in whatever condition thou mayst be, thou canst make thy spirit pure, and see the beautiful in the spheres. What matter if they put thee in prison ? they cannot

chain thy spirit. If the world revile and scorn thee, thou mayst talk with angels in the midst of their reviling. Thou canst not long be left in darkness in thy striving. Thou wilt be sustained, whatever thy fate on the earth. The beautiful from the spheres will stand by thy side to tell thee what thou shalt be, that thy beauty shall be like theirs. Thy father or thy mother, thy brother or thy sister, or thy friend that has gone before thee, pray by thy side, and they say: we will toil many and many a year, for she shall be pure. Pray not God to prosper thee in thy selfish love, for thy God loveth all alike, He loveth thee as He loveth those that persecute thee; remember the sooner thou art lifted up the sooner thou art free. Thou canst be free, thou canst be lifted up be thou where thou wilt, be thy association what it may. Not but thou shalt seek the society of the pure, but when thou hast reached the result of thy toil, pray God that thou mayst accept His will, for the time is coming when thou shalt see that thy God loveth thee with an infinite love, and thou shalt see also with what patience and toil thy guardians have watched over thee, and how they have striven to take upon themselves all thy infirmities. Because thy wishes are not gratified in every respect, curse not thy guardians, for they are watching over thee under the acceptance of the will of thy God. Remember that thou art finite and short-sighted, and that the counsels of thy guardianship are superior to thine own. For thy future joy and happiness, very often indeed thou wilt see them asking thee to give up thy long cherished wishes. Hadst thou their wisdom



and their love, thou wouldst understand them; thou wouldst then know why, in every condition that thou dost find thyself in thriving, that it is for thy highest good. Every relation that is about thee is infinite in its connections, is infinite through an eternity of interests. None but the Infinite can understand them, therefore trust in Him, and pray for His help. Remember that thy guardians God appointed over thee, see thee in all thou doest, and read thy inmost thought. Know by this what strength and power they have, or how should their patience never falter. Amidst all thy discords and thy backsliding, they have the amiable smile at their will. Know by this that the time is coming that thou shalt be like them. Pray for courage at all times, pray for it in thy keenest despair, pray for it when there seemeth no chance of hope, and remember that all things are possible with God. Because thou seest no chance of deliverance, think not but there is a way provided by the infinite God. Trust in the infinite God. Trust in Him continually. Wherever thou art, pray, and strive to be pure in heart, and fear not, for thy God controlleth thee. Let this be thy watchword, and leave the consequences to God. Hath not He prophesied that thou shalt reach the kingdom of heaven before the self-righteous? Let this not be a cause of joy to thee, but let it give thee courage that thy condition is not hopeless, and know from this that thy God and His ministering spirits have a constant watch over thee. When thou hast gained some strength, keep that strength and make thyself stronger by going to one in like condition as thyself.



Do something for thy fallen neighbor, and then thou art in sympathy with the angels, for thus do they toil for thee. When thou art heart-broken, and dost think there is no more joy for thee, go to thy sister in her fallen condition, and joy shall come to thee. If thou dost obtain no thanks, remember that thou didst return none to thy guardians who have been toiling for thee many a year. But thou shalt have joy for thy labor. If thy joy does not come now, it will return in God's own time. Seek and ye shall find, seek to be free, and thou shalt be free, and God and His ministering spirits help thee.

#### TAKING THE CROSS.

Canst thou bear the cross which Christ bore? Canst thou take upon thyself the infirmities of thine enemies? All the truly progressive strive to do this. The angels see that the burden is easy, and the yoke is light; thou seest that it is hard and difficult. All things are easy to those who have overcome the world. Thou canst not look back from the stand point of the angel for thou hast not the angel's positive virtue and strength. Christ prayed that He might have strength to die for his enemies. In this manner was He then to become a sacrifice to those who persecuted Him. In this manner was He appointed to suffer. He saw His persecutors to be His brethren, so He wept for them; so He undertook to take their infirmities on Himself. So hast thou thy appointed mission as much as Jesus Christ; and after thine own development will this work be required of thee. To

those whom much is given, much is required. The work of Jesus Christ was a great one, for God had given Him much. But do not think that what is required of one is not required of thee after thine own identity. If Christ died for His enemies, so must thou do, if necessary. If Christ died for the world, thou, after thy development, shalt suffer in like manner. All spirit intelligence has its appointment of God. One is as much appointed as another. Christ was no more appointed to see in all men His brothers and sisters than thou art. He was no more appointed to weep for his persecutions, than thou art for thine. He was no more appointed to be crucified than thou. The Everlasting has the same claim upon thee as upon Him. If the development of Jesus was such that he was able to see those claims, to walk after the will of God, and to do mighty works, seek thou to do the same, for the same is required of thee. If it does afflict thee to toil for thine enemies, remember it is a cross that has been borne before thee ; and in a little while, thou shalt overcome thy hatred with love, and realize a new joy. If thou art not willing to toil for thine enemies, God and his ministering spirits are not with thee, for all who accept the Father's will, love all, and try to take their infirmities. To take the cross is to do those things that war against thy selfish nature. In this way thou shalt overcome thy selfishness, and approach the harmonial children. To take the cross, is to take upon thyself thy neighbor's infirmities, that thou mayest lessen the burden of his suffering, for all belong to one family. All that suffer, suffer under the violation

of the laws of spirit existence ; and as thou art not appointed a judge over any one, how canst thou say, this sufferer I will relieve, and this one I will not. To relieve the sufferer that gives thee pleasure, thou dost not take the cross but to relieve the one thou wouldst not. If thou sayest this one is suffering as he deserves and I pity him not, thou dost commit a sin by judging him, neither is God's love with thee ; for God loveth him as he loveth thee ; and it is for such, also, thou must take the cross, that thou mayst have sympathy with God and his angels. To take the cross, then, thou canst not ask how this man has sinned, for it lieth between him and his God ; but ask how thou mayest help him, then thou art doing God's work. We are all sufferers, one way and another, and are so under the penalty of the laws of spirit being. We all must have help ; we must take each other's infirmities, or we shall not progress. Thy guardians take upon themselves thine infirmities. They toil for thee with patience, for years, and when they see thee at times resolving to do evil, they still love and strive for thee. Those that love thee must take thine infirmities. When thou dost think of doing evil, ask thyself how many there are in the spheres that are bearing crosses for thee. Thou must remember that they cannot sympathize with thee in any of thy selfish loves or desires ; but do what thou wilt, they cannot refuse to love thee, therefore they take the cross for thee. For years and years they may thus wear the cross for thee, patiently awaiting until the time of thy awakening, when thou shalt repent and make restitution.

Dost thou converse with elevated spirits through a medium, and dost thou think, in consequence, that thou art as pure as they, or they could not come to thee ! Judge not thyself thus ; for if thou hast sins about thy spiritual nature, they are wearing the cross for thee. They will continue to love thee, and it is because of that love that they have taken the cross. Thy neighbor may have many faults, but say not, in consequence, thou wilt not love him, for where thou dost see one fault the angels see a thousand ; and their love is a thousand times brighter than thine for thy best friend. As thou dost progress towards the children of light thou shalt bear more crosses, for thy progression will show to thee more errors in thy neighbors. Then thou shalt commence in patience and long suffering to alleviate their distress. They may requite thee evil for good, but thou shalt not cease to love, and in consequence thou canst not cease to bear the cross. Thus did Jesus Christ, under the acceptance of the Father's will, and thus do all pure in heart every where.

Our Father in Heaven, we ask for thy blessing.  
Give us strength to take the cross.





**BOOK VIII.**



## THE CONTROLLING GOD.

God is infinite and controls all things. He controls everything in the universe from the least thing unto the greatest. He controls all spirit existence. He controlleth man and He controlleth the angel, from the least thing unto the greatest. Nothing can exist except it be controlled by an infinite God, for nothing in the universe can go out of infinity. Everything that does exist, from the smallest atom up to the great angelic spirits, is infinite in its connections and relations, and none can fully comprehend them except the infinite God. Thou mayst progress far enough to prophesy the ruin of nations, but thou canst not tell how that one needle out of millions has become a little flattened on one side and how it should affect thy future destiny. The infinite God watcheth great things and small things. The hairs of thy head are numbered, and He knoweth which particular one shall fall to the ground first. The operation of God's laws is the infinite God, and none but Infinity shall comprehend them. Therefore God doth control thee in the least thing unto the greatest.

Dost thou say if I am controlled in all things, I am responsible in none? In whatsoever thou seemeth to control thyself, thou art responsible, in whatsoever not thou art not responsible. Thou seemest to control thyself because thou art a part of the infinite Mind, and the



infinite Mind is conscious of infinite control. As thou art the offspring of God, thou must also be conscious of self-control. Every operative power of God takes place after general and definite laws, and it is this action of God that is God. Thou doest everything under definite and general laws, for thou canst not go out of God's infinity. The laws of the infinite God operate on thee after the nature of thy spirit identity. Every action of the Infinite, through the universe of the infinite God, takes place after His definite and general laws. Thou art a part of the infinite God. Thou hast a consciousness of self acting, for thou art a part of the infinite Mind. Thou art responsible in all things whenever thou hast this consciousness. If thou didst not have this responsibility, thou wouldst be infinite; thou hast this responsibility because thou art finite, and thou art finite because in some things thou feelest conscious of self control, and in others not.

Dost thou say then that this consciousness of self control is but self deception? Thou art a part of the infinite Mind; if thou wert not, thou wouldst have no consciousness of self control, and it is this consciousness of self control which enables thy God to cause thy indefinite progression. This consciousness of self control is not a deception but a vital truth of immortal life; but it is not a truth as thou dost interpret it when thou sayest thou dost control thyself, independent of everything that does exist, for thou canst not control thyself independent of any one thing that does exist in the universe of God. Thou hast responsibility just as much because thou art

conscious of being controlled at times, as because thou art conscious of self control, and thou hast this double consciousness because thou art finite, and because thou art finite thou hast responsibility. To be conscious of this responsibility is but the operating power of the infinite God, and how sayest thou then that thou art not responsible? Of everything that thou art conscious it is a part of thy being and belongs to thy identity, and every consciousness in man or the angel, is a cause given through the operating God that shall produce an effect needed in the universe of God. Thy God crotrolleth thee in the least thing unto the greatest.

But thou wilt understand that the controlling God is acting through thee and through everything else. That thou dost exist, thy existence was necessary to every particular thing in the universe of God. Thy identity is like no other identity that ever did or can exist, thy consciousness of self control belongs to this particular identity, for if two could have the same identity this consciousness would cease. This consciousness of self control belongs to thee as much as any other part of thy being, for it belongs to thee in thy particular identity, which is unlike that of any other that ever did or can exist, and this consciousness belongs to thee because it is the cause that shall produce effects necessary in the universe of God. Thine own existence, fortuitous as it may seem to thee, is the effect of this consciousness, and so is everything else thou canst see with the sensuous or spiritual eye. Everything then that thou hast knowledge is the consciousness in spirit being. And this con-

sciousness belonged to some spirit being of an identity unlike that of any other that ever did or can exist.

This consciousness, wherever existing, is the acting power of the infinite God. Thou canst not trace out Infinity. Wilt thou try? Then find how that every identity that ever did and must exist, it was necessary that they should exist. How each consciousness belonging to every particular identity was necessary to that identity, and their operating effects necessary to everything that ever has or can exist.

It is a great thing for the children of men to learn that they are gods. For thou art a god in every particular that thou art conscious of self control, and thou dost only know of the infinite God when thou art conscious of a power controlling thee. In the strictest sense, thou art necessitated to do whatever thou doest, because thou canst not go out of God's infinite control. In whatever thou hast a consciousness of self control thou art a god, in whatever not thou art a finite having a knowledge of the infinite God. Hence how canst thou say there is deception? Thou art finite and canst not know all things. Thou art a part of that acting power of the infinite God. Wilt thou learn this thing and feel that thy God is pressing on thee from before and behind.

Dost thou say that this is stern philosophy? Thy God loveth thee with an infinite love. God's operating power is in the action of His infinite love. If thou wilt learn of thy God, learn of His infinite control through His infinite love. Seek to learn that thy God does con-



trol thee, and the more thou dost learn this the more thou dost know of His love. To believe that thy God controlleth thee, is one thing; to have experience in thy morning and evening toil, that thy God controlleth thee, is quite another. In the one thou mayst have stern philosophy, in the other thou art approaching the God of infinite love. The more thou hast actual experience of infinite control the more thou knowest of infinite love. Infinite love has made everything beautiful beyond thy highest conception of beauty, and to increase in beauty of design throughout eternity. The more thou art seeking to know that God controlleth thee, the more dost thou see these things. And the way thou wilt truly know that God controlleth all things, is to become more (a life-acting power) God's agent.

Seek thy God. Seek Him by doing His work. His work is thy work, for thou art one with thy God when He worketh through thee by thy finding Him pressing upon thee. Thy work is to do God's will respecting thine own identity, which is not like that of any other that ever did or can exist. Seek to know what is the will of thy God respecting thee. Fear not for darkness or trouble in thy pathway. Constantly remember, whatever be thy present condition, that thy God loveth thee with an infinite love. Constantly remember that thy God designs thee to be beautiful and to see beauty. Seek to know that thy God does control thee, that thou mayst see joy, and that thou mayst receive power and strength.

Fret not in the harness of God's control, but banish all thy hours of disappointment and turn them into joy,



knowing that it is as thy God willeth. Strive on and on, and soon shall the time come that thou shalt will after the true law of thy identity, when to will is to do and receive after the behests of thy will. Joys of which thou knowest nothing are waiting for thee if thou wilt seek to know of the controlling God, for in every moment of thy striving more and more dost thou find thy true consciousness, and less and less dost thou feel that there is a controlling power acting against thine own will. Seek to know more of the controlling God, and thou shalt find the infinite God dwelling in thee.

But to learn of the controlling God is to do His work. His work is always a mission of love. Thou hast thy mission of love to do, for thou art a messenger of God. Thy mission of love is after thine own identity, which is unlike that of any other. It is because God controlleth everything that every one has his or her mission of love to perform. And every one has their mission of love, because God is a being of infinite love. Seek to know what thy mission is, what belongs to thy identity, to what work of God's love, God would send thee. If it is in going to beggars and to beggars' children, go thou and see joy in doing it. If it is in going among the unthankful, go thou and see joy in so doing. If it is in toiling in lowly places, in living a blameless life in the midst of dishonesty, do all these things and do them quickly, and do them in joy; and moreover do thou pray that thy God may give thee joy in doing His work. This joy will soon come. Joy is the sunshine of God's workers. For God's workers are one with God, and in har-

mony with all that God has made, in harmony with the operating power of God. In the universe of God, what men call theory, if it does exist, exists only in work. Thou wilt never know God except through thy work. God is the great infinite worker. If thou hast not strength for thy toil, ask of thy God to give thee strength, ask of thy God to give to thee of whatever thou hast need, from the least thing of thy desire to the greatest. Work and strive on, and soon thou shalt be made to desire everything that God has actually in store for thee, which will enter into and become a part of thy spirit identity.

Our Father, give us strength that we may pray. Give us strength that we may do thy will, and that we may see joy in whatever work thou hast for us to do. Give us strength to work, give us positive power to overcome all evil influence, give us power to see joy in all that takes place respecting us. Give us strength and power to love more and more as Thou lovest.

#### DEALING JUSTLY.

God is infinitely just, because he is infinitely good. Thou art a child of the infinite God, and should strive to do the will of thy Parent in all things. Thou canst not be infinite in justice, because thou art finite in all things. Thy best conceptions of justice will vary after the different modes of thy selfish feelings in administration; but thy God is ever the same. Thou mayst be unjust, but thy God is ever just.

Hast thou said to thyself, I will deal with a tight hand for a time, and it may be, not follow my best conceptions of duty; for, by so doing, I can see prosperity such as my heart desireth; and when this prosperity has come, then I will strive again to walk in God's laws? But God's wisdom is superior to thy finite wisdom; and from His infinite love, He calleth on thee to always deal with thy neighbor in justice. Dost thou say it is impossible to do this? that the world will drive me starving to my grave? But thou art at no time dependent upon one man more than another, but ever dependent upon thy God. Thou art not dependent upon the world, but dependent on thy God; and thy God calleth upon thee to deal justly. Wilt thou say thou wouldst be glad to do so, but that the world will take advantage of thy honesty, and thou must meet the world on their own ground, or thou wilt not have an equal chance with the rest? Thy God does call on thee to protect thyself, but to truly protect thyself is to follow thy best conceptions of duty, for then it is a God of infinite wisdom is speaking. Thou shouldst have faith in God's wisdom, and thy faith shouldst be none the less because thou canst not see as God sees. When thy worldly wisdom tells thee to neglect the wisdom of thy God, it is then thou hast not faith in God. As if thy God did not know thy present condition better than thyself. As if thy God could only come near thee when thou art the angel. As if thy God were not the infinite God. But if thou art ever following thine own wisdom and dealing with thy neighbor—using all the subterfuges in thy deal



which thy prudent surroundings deem wholesome and useful—how knowest thou that thou art more prosperous since thou hast not the experience of following the voice of thy God. Dost thou say that thou needest no experience, that thou canst see at once that misery and starvation will be the consequence? But in thy depravity thou dost not know the future from one moment's time to another. Therefore thou knowest nothing of God's wisdom until thou hast experience of it. But dost thou say I will deal in strict honesty with this man, telling him the good and the bad of the article I wish to sell him just as it is, no one will give me any credit for it? In one sense this is as it should be, for the right hand should not know what the left hand has done, therefore, if thou dost ever do such a thing as this, seek to forget it as soon as possible. But thou hast credit. It has gone to thy spiritual being and is seen as a part of thyself by the angels. It is no overdone work or overpaid toil, for it is adding a mite to the structure, beautiful in its design, which God has made to grow in beauty on the shores of eternity. But wilt thou say I can do this towards my neighbor if he will do the same by me, but while I am telling him the whole truth he is cheating me in turn? But thou art not a judge over thy neighbor and thou art not a keeper of his conscience. In thy depravity thou art a thousand times more cheating thy God in the same way, and still thy God is ever just to thee and is constantly calling on thee to be the same.

But God has blessings, joy and plenty for all those



who obey his voice; for our God is a controlling God and is able to raise up children from the stones. Disbelieve this no longer, for it is more certain than thy existence, it is a law existing through the universe of the Eternal, and as thou dost progress thou shalt see it ever coming from the law of progressive love. Joy and plenty shall come to all striving children. If thou art in any way dishonest to thy neighbor it is thou thyself that art in bondage. Instead of protecting thyself, the bad influence of thy spirit attraction has drawn thee from all true sight of what protection it is thou needest. And if thy neighbor does cheat thee in his bargains, overcome his bad influence and thine own habit, and then thou art doubly strong. Constantly remember that thou art dependent on no man, but on thy God, who doeth everything after the counsels of His own will.

Wherever thou art, however low may be thy depravity and that of thy neighbors, there is justice in thy midst and God is controlling thee and them in the least thing unto the greatest. All the attributes of thy God are with thee; no law existing in the universe, governing spirit and spirit matter, but what is with thee wherever thou art and in whatever condition thou mayst be.

Deal justly before thy God and joy and plenty shall be thine. This is a true prophecy. It is written in the laws of thine own spirit being. It is a prophecy from God's infinite love. That thou dost fear and tremble for the future, is because thou hast not overcome thy selfishness, is because thou art susceptible to the influence

of the wrong doer and hast not faith in the controlling God.

Dost thou say it is wrong for one man to possess more worldly goods than another? it is wrong for the vicious to be wealthy and the virtuous poor? Who appointed thee a judge over the infinite God. Every human being that exists has a separate identity. Art thou a judge of this identity and dost thou understand its infinite relations? Who shall comprehend them but the infinite God? Trace back thine own judgment, and how hast thou discerned that God has blessed one man more, because he has given him more of this world's goods? If thou dost see that the wealthy are more blessed because they are wealthy, pray God without ceasing that thou mayst be taken away from the sordid desires of this world, and soon thou shalt be released from this bondage.

Dost thou say that thy condition is not as it should be because it is not like another's? But thy identity is not like that of any other person that ever did or can exist, and thy wisdom and comprehension is too finite to be a judge over infinite relations and connections. Remember that thou art a child of the universe, ever to remain in the universe of thy God, ever to progress towards infinite love and wisdom. Remember that infinity alone can determine what belongs to thee, as thou art an undying and ever progressing child. Remember that thou art finite in all thy conceptions with infinite relations belonging to thy particular identity, which is unlike that of any other that ever did or can exist.

Thy God is the great guardian of all spirit. Thy

God calleth upon thee to be one with Him, for thy God doth dwell in thee. Thou and thy God are thy judges. Look well to the guardianship of thine appointment. Thou art a judge over thyself, but over no other spirit being. Seek constantly to obey the voice of thy God by dealing justly with thy neighbor, and the prophecy shall be fulfilled, for if thou art faithful over the few things of thy appointment, thou shalt have more things placed in thy charge, such as shall give thee joy in caring for.

But always remember that everything that is in thy charge is but given thee by thy God in trust. It does not belong to thee, but to thy great Master. It is not dependent on thy will, but the will of thy great Master. Deal justly before thy God, and joy and plenty shall be thine, for this does thy God prophesy in every possible way.

#### SELFISH LOVES AND APPETITES.

All thy natural desires belong to thy spiritual being as well as physical. They are a part of thy spirit, and as their nature of cultivation or development is, are they seen about thy spirit body. All thy appetites are infinite in their relations, and are intimately connected with thy spirit being in its every act, thought and sensation. They are the sources that make thee do those thousand things thou dost wish thou hadst not done. They are the motive power that develop the spiritual life, and make thee to know that thou art a spiritual being. They are the first avenues of every sensation, of pleasure and pain. All thy appetites belong to thy



spiritual nature as much as to any other part of thy being. Thou hast no sensation, or conception of feeling, but comes from thy spirit. Thou didst commence as matter, the development of spirit was through thy appetites and selfish loves. There is nothing that truly belongs to thy spirit life that thou canst ever lose; thou canst never lose any of the appetites that belong to thy present being. They are progressive with thy spirit life. They constantly hunger and thirst for greater refinement; and as they are the avenues to thy spirit being, as thou dost feel them so, is thy spirit life. Philosophy does separate these things, and says the spirit, the appetites, the passions, the loves, etc.; but these separations do not exist in the spirit, for none can say where the dividing line is; for they belong to the spirit, every one existing by, in and through the other. If thou dost abuse any one appetite, it is a disarrangement of thy spirit life. It affects thee in every portion of thy spirit being. It affects thee in thy thoughts, thy judgments, thy loves, in thy determinations of what is right and wrong, in every sensation and feeling in which thou hast spirit life, and in which thou art capable of progression towards the everlasting God. If, then, thou dost commit any indulgence, no difference what it may be, whether of overeating or drinking, stimulants from narcotics or sexual intercourse, through the whole catalogue of wrong from the least thing to the greatest, it does affect thy spirit life in every particular that it has sensation, thought and action.

Dost thou say that this is fearful, and it is but impos-



sible that we shall affect our spirit being injuriously at times? But thy God offers to thee a remedy. It is truly impossible for thee or the brightest seraph to find out all the laws that govern thy spirit being, because they are infinite in variety and in their connections; but it is not impossible for thee to prevent injuring thy spirit life. For, seek first the kingdom of heaven, and all these things shall be added unto thee. Thou shalt control all thy appetites and selfish love, but thou canst not control them in thy depravity. For in thy depravity, thou canst not tell whether they are in harmonious action or not. If thou dost overeat at every meal, every appetite thou hast is disarranged. The same if thou dost use stimulating drink or dost use tobacco. Not only are all thy appetites, but every part of thy spirit being is disarranged. Dost thou say: I will give up every bad habit I have but this one, which is dear to me? But in doing this thou hast accomplished nothing for thy spirit being. Thou mayst be less annoying to thy fellowmen, but thy spirit suffers as much as ever. Thou hast gained no victory over thyself neither, for thy whole spirit being will partake of this one avenue of sin, and partake in degree what is lost in other channels. Hast thou a love for tobacco, and also art thou liable to sudden fits of anger that subject thee to great inconvenience? Wilt thou overcome the last entirely and retain the first? Thou dost undertake a work in which no human strength is capable. Thou mayst pray God, and weep long in anguish, that strength cannot come to thee. The reason

is that the unnatural use of tobacco is an avenue to thy other passion.

If thou wilt not seek the kingdom of heaven, although thy best endeavors may at times produce seeming changes in thy appetites, they are in reality no changes at all. Dost thou say that this is not so, and that I can leave off the use of tobacco when I please, and retain my love of stimulating drinks? So indeed thou mayst; but hast thou overcome thy love of tobacco? If thou dost say yes, then leave off thy stimulating drink, and then thou wilt learn that thy love of tobacco is not overcome. All thy selfish loves and appetites may go their rounds in this way, keeping thee in bondage all thy lifetime, and thou mayst think thou hast done much for thy spirit being when thou hast done nothing. The love of gold, the love of power, indeed any abuse whatever of thy spirit being are — one after the other, as in any particular thou art more susceptible — but the receivers of thy endeavor, unless thou dost commence the whole work of reform and seek first the kingdom of heaven. Thy spirit being is one whole, not made up of so many parts, but one complete being by itself. Thou canst not obey all those definite and general laws that control thy spirit through a knowledge of them, for great angelic spirits do not know them through all their relations. But thy God hath declared that the laws of thy being may take place respecting thee, if thou wilt but hearken to His voice continually.

But years of trespass on thy spirit being are not corrected in a moment of time. Thou mayst have a will

and courage to meet death with composure, but thy power is not sufficient to overcome the wrong of years in one moment of time. Thou canst not say to this appetite, begone, and find that it is so. Thou hast thy spiritual being to change. Thou dost need the anointed of God to heal thy diseases the same as of old. Thou mayst curb and restrain thy passions in many different ways because thou hast learned that such and such a course will send thee to the grave, but thy spirit being is not changed and thy passions are with thee as before, ready to lead thee off in their intensity when they shall meet their object.

Thou shalt overcome these appetites and selfish loves and thus be enabled to control them. If thou wilt always take too much food when a certain dish is before thee, thou hast not overcome this weakness; by always requiring that this dish is not within thy reach, it does but show that thy spirit requires culture, that it may behold this tempter to thee, for all that God hath made is beautiful. One who wishes to abstain from stimulating drink by removing that drink from his reach, has done nothing towards overcoming the evil of his depraved spirit being.

Seek to control thy appetites and passions. Go to God for help. Pray for strength and courage in the midst of all thy tempters. If thou dost truly pray, thy negative condition will bring to thee positive help. Not that thou wilt keep in thy old haunts of dissipation, for new and brighter loves will take thee to other places. But

wherever thou art and in whatever form thy numerous tempters may assail thee, cry unto thy God for help. Thy God made the universe, and think not that he is unable to help thee. Cry unto him in the midst of thy toil and help shall come to thee. But cease not in thy striving and think not that ye are ever safe. All thy appetites and selfish loves are crying out to thee for their natural refinement, which is that perfection that belongs to the new birth of the spirit life; if thou hast vitiated these, they do but cry unto thee the more loudly. Vitiating appetites do not know their natural desires. But pray God that thou mayst come into these true relations and thy prayer shall be answered. To be permanently corrected of the abuse of thy appetites thou wilt have to go to thy spirit being, and first draw that true help to itself that it needs. If thou dost cry unto thy God for help, thy spirit being does become negative to the great positive pure in heart, and just after the depth of thy desire shalt thou be cured. Believe what the infinite God hath said unto thee. Knock, and it shall be opened. Pray, and help shall come. Thy spirit being is ever seeking harmony. If thou hast any wrong about thy nature, it is a graft in thy spirit life, thy whole being is fighting against and harmonizing with it. These very things are what keep thee from the light. These very things often prevent thee from knowing that thou hast selfish loves and appetites, unless physical pain invites thy attention to them.

Hast thou an inordinate love of gold? commence to



give freely, asking God to bless thy gifts, or how else wilt thou ever overcome this passion and ever go to the land of beauty. With the amiable smile and the peaceful endeavor thou must be able to see the millions hastening to be rich and thou happy in going about to do good.

Hast thou an appetite for stimulating drink? Ask God's help that thou mayst overcome the temptation in every possible way that it may come to thee. And moreover, ask for strength that thou in thy turn mayst give courage to the weak and fainting, that thou mayst come as the appointed guardian in answer to their prayers for strength to their God. If thou dost fail a thousand times in thy endeavor, keep striving, remembering that thou hast thy spirit being to change. Bear in mind how long thou hast been at work to make thyself what thou art. And because thou art not whole in the first or second endeavor, never lose thy courage. Thou hast commenced a work that shall go on through eternity. Joy shall come to thee, for thou shalt see light ahead.

Control thy selfish laws and appetites. Control them in the least unto the greatest. Unless thou dost this, thou canst impart no strength or fortitude to thy neighbor. Follow thy appetites and passions in their rounds, as so many headed monsters, and ask thy God to help thee. As thou doest this thou wilt learn charity towards thy neighbor. The moment thou hast looked into thine own heart and seen its corruptions, and seen that it must be the work of time to be free from them, in that moment thou dost learn charity to thy neighbor. Then,

thou who art constantly crying out against thy neighbor, what dost thou but to tell of thine own corruptions?

Our Father, give us strength to control our selfish loves and appetites. We know that we cannot overcome them unless Thou dost help us. We are weak and in the midst of temptation continually. Give us, we pray Thee, strength to overcome every temptation.

#### THY FATHER AND MOTHER.

In thy endeavor, hast thou thought of thy father and thy mother? Be they with thee here, or in the heavens, no difference; hast thou thought of them? The first thoughts in thy development are cares over thyself — I mean in thy natural and true development. In thy next thoughts, thou shalt care for thy parents. Thy parents are the first inviters of thy love. God loves infinitely, all that he has created; thou hast this love from the infinite God, and by reason of this love, thou art capable of infinite progression. This love is first manifested towards thyself; and next, do thy parents, God appointed, call upon thee for this love, and then, thy brothers and sisters, and soon thou shalt learn that all are thy brothers and sisters, parents and children. But thy natural parents, or the parents of thy adoption, are God-appointed to first invite thee from thy inward love, and to learn thee that it is in thy nature to love and care for others. Thy first development of love is for thyself; and thou dost progress towards thy God, when thou dost love and care for thy parents.

Thy father and thy mother, dost thou think of them? In the natural order of creation, they are thy God-appointed guardians, and in thy turn thou art theirs. They may have neglected their trust, and left thee to be cared for by chance; but do not thou neglect them. The beauties of thy spirit life do not recognize any facts but thy true order of progression. They may have been unfaithful stewards, but it is not for thee to be unfaithful. If thy parents have cast thee off, the greater shall be thy strength if thou art able to forget it, and to be faithful in thine own appointment. No matter how many infirmities thy parents may have, take them on thyself. No matter how their misspent life may have accumulated burdens for thee to take. Take thou them cheerfully; take them, and ask God for strength and joy in so doing. Take all their infirmities, for thou art God-appointed to do so, and great shall be thy joy in the harvesting of thy soul. Every spirit being has their appointed guardian of God. In the laws of depraved being, we have not always the guardians that would belong to us in true relations. But no spirit being, whatever may be its condition, is left without its guardian of God; for God's love is infinite, and He careth for everything He has made. If thou dost neglect to be the true guardian of thy parents, their guardianship, in its proper hour, will not be neglected of their God. Thou mayst not know this now, but by and by thou shalt know it with aching heart. Thy parents, old and infirm they may be, are beings of infinite progression, as thou art; the



love of the Everlasting is beaming on them as on thee ; they have their infinite relations and connections in this world, and throughout the universe of God, as thou hast. They are a part of the infinite God, as much as thou ; and if thou dost acknowledge these things, put thy belief into practice. Let not others take the place of thine own natural appointed guardianship. Thy parents need this guardianship to call them to brighter loves, and thus learn a new progression towards the Everlasting. Thou dost need this guardianship, for thine own spirit being will never change without it. Thou canst not progress unless thou dost honor thy father and mother. They must first call upon thy inward self. They must not be the least of the objects of thy care, but the first. They were not to be the hirelings to serve thee in thy ambition, but the objects of thy solicitude, to awaken in thy spirit being a love towards the great God. They are not to be left upon the highway, because in their old age they are incapable of administering to thy appetites ; but left that thou shalt learn to love, and learn through this love, that all are thy parents, brothers, sisters and children.

Thy father and thy mother, dost thou think of them ? Have they passed on to the heavens, and hast thou been faithful over thine appointment ? In the heavens, they again are thy natural guardians ; and if thou hast not been faithful, if thou hast treated them as hirelings to thy ambition, if thou didst wish their departure to the heavens years before, because of their feebleness, will



not they do much for thee, when in their turn they come to watch thy going in and thy going out. Will they not take upon themselves thine infirmities, a thousand fold more than was ever offered to thee in thy natural guardianship. If thy parents have become children again, and are with thee to be cared for, they are but gifts, more precious than gems, given to thee in trust by the everlasting God, and the day will come that He shall ask of thee thy stewardship. How great indeed will be thy poverty if thou hast no oil burning in thy lamps. Thine own spirit being will bear thee witness.

God's universe will never be beautiful to thee unless thou dost love thy father and mother. Love them now, love them forever. Let thy spirit being acknowledge this true awakener of love. If thou canst not take the infirmities of thy father and mother, what canst thou do? What labor can thy God appoint thee to? How shalt thou be a teacher among thy fellowmen? Dost thou think thou canst labor with profit for all the world, and not truly honor thy father and mother? Be true to them, and then thou canst be true to thy fellowmen. Thy parents, perhaps, can be with thee morning, noon and night, and with them thou hast a chance to learn truly, the great lessons of love, and of taking each others' infirmities. If thou canst not do it with thy parents, thou canst not do it for the world. Dost thou think thou canst work for the world and always be in sunny places? Dost thou think thou canst work for the world by giving good advice, and taking upon thyself none of their infirmities? How near, in this way, wilt thou

come to the Child of Light, who took upon Himself the infirmities and sicknesses of the poor ?

Thy father and thy mother, dost thou think of them ? Search deeply into thy heart respecting them, for they are sent to thee by order of the Everlasting ; sent to bring out thy spirit from its inward self ; sent that thou mayst know of the infinite Father ; sent that thou mayst know that all are thy parents, brothers, sisters and children. If through them thou canst not learn this, thou wilt never know it. Thou mayst give beautiful advice to the world, and keep thyself in sunny places, but thy toil will be no true toil of spirit mingling with spirit, and heart speaking to heart. The great practical workers in the heavens, came to us to take our infirmities. They call us children, brothers and sisters. They are striving to love as God loves. They have acknowledged and seen those natural calls of love upon their spirit being. If thou dost not truly honor thy father and mother, thou wilt have the lesson to learn before thou canst be one in spirit with the great practical workers in the heavens.

The work of honor to thy parents is not to provide their means of subsistence through the hands of servants, for in that case the servants become their God-appointed guardians. But thou shalt be their true father, carrying to them the cordial, and supporting their tottering steps when thou canst. The moment thou dost commence this, thou art one of God's workers, and are in sympathy with Him and His angels.

Say not to thyself that the care of thy father and

mother belongs more to another than to thee; that another hath received more, and therefore art the more under obligations, but count it joy that God hath given into thy hands this trust, that thou mayst the sooner harvest thy spirit. Blessings will come to thee if thou wilt honor thy father and mother.

# **BOOK IX.**





## PROPHECY.

Thou art controlled, in everything thou doest, from the least unto the greatest. In everything pertaining to thy spirit being, in every consciousness, thought and sensation that has taken place with thee from the least thing unto the greatest, from thy infancy until now, it was necessary that it should thus take place, and thou wert controlled that it should thus take place. Thy God is the infinite author and controller of everything. As the spear of grass, the flower, the old eternal worlds are obliged to grow and become what they now are, so art thou just as much as they. As their whole organism springs from spirit life, and is under the control of the infinite laws of the universe, which make them in every particular what they are, so art thou the same as they in everything from the least unto the greatest, that takes place with thee. God is the infinite actor, therefore thou art an actor in nothing. God is the infinite author, therefore thou art an author in nothing. I am using language in its most definite sense. If thou art the actor, or the author of anything, then thou must go out of infinity, and this thou canst not do. As the spear of grass is controlled and under the necessity of being what it is, so art thou in every particular that thou hast being. If thou sayest that this is not so, then thou sayest thou canst go out of the universe of God to act; thou sayest God is not infinite in action or control.

Dost thou say, "I have a consciousness that I can go or stay, act or cease to act!" So thou hast; but thy God is the author of this consciousness and induced it in thee, together with thy every thought, idea and emotion. Thy consciousness, ideas and emotions, are infinite in their relations with each one and every particular thing that exists in the universe of God. Thou art under the most inexorable necessity, of being what thou art. It is not only a necessity belonging to thy identity; but to be what thou art, is a necessity induced by everything that does, ever has, or ever can exist in God's infinity. For every particular thing about thee is connected with all these things, in an infinite variety of relations. Nothing takes place with thee from the least thing unto the greatest, except under the control of definite and general laws. It is thus with thee, it is thus with the great angelic spirits, it is thus with everything that exists in the universe.

Dost thou ask, why thou hast consciousness of acting given to thee at all? It is this consciousness that is to produce the effect. This consciousness, with the desire of acting in every particular that thou hast them, came to thee through the circumstances of thy infinite relations. It is only the infinite God that can trace and understand them. Dost thou ask, why have I joy and sorrow? why to-day pleasure and to-morrow grief? Because these sensations, in their particular hours of coming to thee, belong to thy particular identity as much as light belongs to the sun, or fruit to the trees. Dost thou say, we see the poor and rich, the famished and overfed, the

depraved and the children of light; and is not God unjust to be the author of these inequalities? If, in any one thing that takes place in the universe of God, the Eternal is not the author, then He is not the infinite God. But He is the infinite God, and is the author of everything that takes place. God is the author of the spear of grass and of the tree. God is the author of the spear of grass in every particular movement of its spirit life, from its spring until its autumn. So is He of the tree, from its primary starting until its close, in every particular that it can give and receive with everything that exists in the mind, and with each and all in their infinite variety of connections. The tree is not like the spear of grass; neither is any one tree that exists precisely like that of any other that ever has or can exist; there is an inequality among them all, and thou dost not say that God is unjust. Any one thing that ever has or can exist, from the grain of sand up to the seraph, has a separate and independent identity belonging to itself, unlike that of any other identity that ever has or can exist in the universe. Everything that ever has or can exist in its own independent identity, is infinitely connected in an infinite variety of ways to everything else that ever has or can exist in the universe, and the existence of every one, in all its particulars, is even necessary to the existence of each one and all. Thou art not a judge over the infinite God. Thou canst not say that the condition of one of thy fellows is not necessary to that particular identity, and necessary to everything else that does exist. Thou canst not search out



God. If thou dost find one of thy brothers in want, it was necessary that he should be so, and it was also necessary that thou shouldst find him, and if thy consciousness of acting tells thee that thou canst help him, that consciousness is the cause that must produce the effect.

Everything that has spirit life can never cease its existence. The brother that begs at thy door is a child of the universe, whose existence is never to cease; he is unlike that of any other child that ever has or can exist, and what sayest thou when thou sayest that his condition is not necessary to him? Wilt thou say, if it is necessary that a brother should be in this condition, that thou wilt toil no more for him wherever he may be? But thy toil for thy brother was just as necessary as his condition; and if thou canst put him on an equality with thyself in some particulars, and dost do this, this part was just as necessary, and thy seeing him, as everything else is that takes place.

Dost thou ask, why am I accountable for the sins of the past? Because thou art conscious of this accountability; and this consciousness of accountability was just as necessary as an effect from the previous cause, and again necessary as a cause to another effect, as thy existence is necessary, or the existence of this world, or of the universe. Thou art the offspring of God. In any particular thou dost take an attribute from thyself, thou dost take it from thy God. If thy God was not a conscious being, thou wouldst not be. Consciousness of existing, whenever it does exist, is a part of infinity,

because more than infinity cannot exist. Thy consciousness belongs to thee as much as it belongs to the seraph or the infinite God. Thy consciousness, of whatever comes to thee, is a gift from the Everlasting, and belongs to thy spirit life, and is a part of thy being. It is no self deception, but the primary cause of action, and that which shall bring thee towards the everlasting God. Thy consciousness of power shall increase as thou dost go towards the Eternal.

Dost thou say that this accuses God as the author of evil? To say a thing can be, and not have a previous cause, is to say a thing cannot be. Thou hast a consciousness that evil is a wrong, and should not be; and the laws of thy spirit being are so constructed, that for every consciousness of wrong thou must make restitution before thou canst enter the land of beauty. That thy consciousness can increase in the power of acting, is only through thy progression; and there can be no progression where there is not a consciousness of good, that will make the spirit beautiful; and of evil, that will make it hideous. Thou dost love first thyself; from this love thou goest to thy parents, and the love of parents is one step of progression towards the infinite God. When thou hast made this one step, thou dost know good and evil. In now refusing to love thy parents, thou wouldst commit a wrong, but in not loving them, before thou ever didst commence, thou knowest no wrong. Then the moment thou hast made one progressive step towards God, thou art conscious of the existence of sin, although thou mayst not be an offender. This existence of sin

thou seest, is just as necessary as the good for which thy spirit is longing. And the good could not exist unless did also the sin. Thou wast created a finite being, and because thou art finite, thou art capable of progression; if thou couldst not progress, thou wouldst not know that thou art finite; and because thou art a being of progression, thou dost know good and evil. God is infinite, and is the author of good and evil. If there was no evil, thou couldst not progress towards the infinite God. If I say God is not the author of evil or sin, then I say that God is not infinite, did not make thee what thou art, did not design thee as a being of progression. God is the author of everything, from the least unto the greatest, that exists and takes place in His universe.

The angel is a being of progression, so is the seraph, so is all spirit life that does exist, all are naturally thirsting for a closer walk with God. If thou dost attain to the love of the angel, then dost thou know in this bright attainment of new sins of which thou mayst be guilty, for after attaining to this love, to refuse any portion of it would be a sin, and thou canst see this sin and not be an offender. But the knowledge of this sin shows that sin does exist and that thou wouldst not know the brighter love without it. God was the author of this sin as He was the author of this brighter love. The further thou dost go towards the infinite God, the more sin thou wilt have a knowledge of, or rather, the more sin thou wilt see. If thou art the most depraved of beings thou wilt see no sin at all, and what thou callest evil and wrong are those things that interfere with



thy selfish loves and appetites. As thou dost truly progress thou canst see sin with the consciousness that it leaves no stain upon thy spirit being, and also the consciousness that thou hast no accountability for it. Sin in this condition is negative to thee. But thy spirit being ever thirsting for joy and plenty may make mistakes in its conceptions of progression, and this it ever does except when the God within is consulted, and go back from its brighter loves, and then is grafted into the spirit positive evil. But no spirit will go back from a brighter love, except it is too feeble in its development for its reception, or has tarried too long on the threshold of previous loves. This last condition is just as necessary and certain from the laws of spirit being as the regular modes of progression; that is, necessary in the form and method to the particular identity that does it. Sin or evil is infinite in its relations to everything that does exist in the universe, and is just as necessary to each and everything as that of each one and every thing that does exist.

God is the infinite author and controller of everything from the least unto the greatest. Dost thou say I do not feel this necessity urging me onward? Thou dost say truly, thou canst not feel it, for thou art not the infinite God, and thy consciousness, which is a part of thy spirit life, tells thee what thou wilt endeavor to do and what thou wilt not. Dost thou say that this is fearful to contemplate? It should the rather give thee joy that a God of infinite love controlleth thee. The laws of thy spirit being must bring thee to the land of beauty



after thine own independent identity and method of development. God loveth everything He hath made with an infinite love, and the laws of progressive love which exist in our being shall bring us into sympathy with the pure in heart. Fear not the God of infinite love, but put your trust in him and strive to accept his will and to accept in joy, for joy and plenty hath God prophesied to all who shall seek to walk after his counsels. Fear not the God of infinite love but strive to love as thy God loveth, and learn more and more that there is but one family in the heavens and earth.

Thy God knoweth the end from the beginning of everything that shall take place from the least unto the greatest. If thou sayest God is not the infinite author of everything, thou sayest God cannot see the end from the beginning. But God can see the end from the beginning. He knoweth when and what hair of thy head shall fall to the ground. He knoweth the infinite laws and relations which everything bears to each other, and consequently He knoweth each and everything that shall take place from the beginning. As our God is the author of each and everything that ever has or will take place after his definite and general laws, He is the infinite prophet. If thou sayest our God is not the author of each and everything that takes place, then thou sayest God is not the infinite prophet. For if He is not the infinite author, He does not know the end from the beginning.

Thou art a part of the divine mind. Thou art finite and wast created for infinite progression. From the

commencement of thy existence thou art a prophet. Sometimes thou dost truly prophesy and sometimes not. In every particular of thy will thou dost anticipate the result; the result may be in some particulars as thou willest and in others not. In every will of the divine mind the result does take place, in every particular, as anticipated, therefore God is the infinite prophet. But in every particular thou dost approach the divine mind the more art thou a prophet in all these particulars. When thou hast overcome the world and fully accepted the will of thy God, then art thou a better prophet. To prophesy is simply telling thine own desire with respect to thyself or others; this desire will be true or false as it is made in harmony with the laws of spirit existence, or as thou dost come into sympathy with thy God. The nearer thou dost approach the children of light the more will thy desires be the true desires of thy spirit, and the true desires of thy spirit must be satisfied. Therefore, just after thy point of progression thou art a prophet. If thy selfish nature rule thee, how canst thou desire that which will give joy and plenty, or that which is necessary to all spirit life, or how canst thou desire that which God desires. Thy consciousness will tell thee of these things.

The pure in heart see the accomplishment of their will. The reason is, that this will is induced in thee in sympathy with the will of their God who knoweth the end from the beginning. Thou art a part of the divine mind. Thou wast created to will as God wills, and this thou doest just in proportion thou art in sympathy with

Him, seeking to do His will respecting thee. Dost thou say that some prophets are wicked men? Thou art not a judge over thy brother; but thou wilt recollect that there are as many departments of prophecy as there are of willing. No selfish desire can be a prophecy. Thy selfish wish may take place or it may not.

This is that glorious liberty of the children of light, wherein they do not know bondage, for they will do and receive in continual joy and bliss. This will come to them of a necessity. But the necessity is in the real desire which arises from being in harmony with the true laws of their being. The desire and the will are the effect of the consciousness. Then to be a prophet thou must seek first the kingdom of Heaven. To know what joy thy God has for thee, thou must seek to do His will. Jesus Christ was a prophet, because he sought to do the Father's will. But if our God is not the infinite author of all things, there would be no prophets. There would have been none in olden times, and none now. For, if God was not the author of each and everything that takes place, there would be no foretelling the future. If it were possible for anything to take place, no difference how insignificant it might be to us, and God not the author of it, then He would not be the infinite God, neither would any one prophesy. For the falling of a leaf is infinite in its connections through the universe. If thou dost say there has been a prophet, then thou dost say that God is the author of everything from the least unto the greatest, that takes place, and that He is the infinite God.



Seek, then, this gift of prophecy, for in this gift thou shalt see brighter joys. As thou art in sin and darkness, thou art in bondage; but say not that thou canst go out of God's control, for thy God controlleth thee. The liberty of the children of God is found when they have overcome the world, and say continually, "Thy will, not mine, be done." It requires continual prayer to enter into this state of freedom. Prayer doth ever put thee into that negative condition whereby thou canst receive the good. Thy God hath prophesied unto thee, ask, and ye shall receive. Then ask continually, not doubtingly, but in faith, and thy God will give to thee, for He loveth thee with an infinite love. God's angels are more anxious to do His behests, and give to thee, what thou askest, than thou art in thy seeking. Be certain to receive the good when it comes to thee, in answer to thy prayers. Thou mayst anticipate the method by which it may come to thee; thy God may choose another, after the counsels of His wisdom; be sure to accept God's method of giving it to thee in joy. For in each and every act of thy striving thou hast a lesson to learn. God's method of giving to thee his good gifts, may be a lesson to thy pride or to thy selfishness, to thee unknown before. Seek thou to be a true prophet, and pray that thy spirit being may realize that thy God is a God of infinite love and control.



## THE HEAVENS.

God is the infinite author of everything that ever has or can take place. He is the author of one thing as much another; and He is no more the author of one thing than another. Wilt thou search after thy God? Thou lookest at this thing, and sayest that it was the effect of a previous cause. Thou canst tell many of the causes that produce the tree and the flower; and in speaking of them thou sayest they were caused by such and such action. But everything thou seest is the effect of a previous cause, one thing as much as another. Thou sayest God created our earth; but God created our earth no more definitely than He created the grain thou hast sown, or the house in which thou livest. Our earth is the effect of as definite a cause as anything else that exists. Great angelic spirits produced our earth; spirits back of them were their producers; they in their turn had their producers, and so on in infinity, through eternity. Thou canst not search out God in this way, for God is not more definitely the creator of one thing than another; but He is, in a definite and general sense, the creator of everything.

What thou callest the universe of God, including the heavens and the earth, and everything thou knowest, from the least unto the greatest, is the result of a preceding cause, which cause is the effect of another, and so on in infinity, through eternity. Thou art accustomed to say, when thou canst see no previous cause, "God made it." Thou dost look at the stars, the sun and

moon, and say that God created them. And so He did. But no more the creator of them than the lily, which thou canst trace to an immediate cause. For each and everything that doth exist in the universe, is subject to previous causes, through infinity. Thou canst not trace all of these causes back, because thou art not infinite. The brightest seraph cannot trace all of these causes back, for the seraph is not infinite. Therefore, thou mayst go to the heavens, and thou canst not search out God, for thy God is infinite. God is the infinite author of everything, and is no more the author of one thing than another. The finite mind when it sees no previous cause, says God created, and here stops inquiry; although everything has previous causes extending back through infinity, uncountable by the brightest seraph, and each and every cause having infinite relations with everything else that has or can exist. The finite mind cannot conceive of infinity. Each particular thing thou seest is as much an infinity to the finite mind, as all thou seest or have a knowledge of. Thy conception of the leaf of the forest is extremely limited; thou mayst live beyond the ages of the old eternal world, and study all the while on one particular leaf, and then thy conception of it will be extremely limited, for to thee it will ever remain infinite, having infinite relations and connections, and an identity different from that of anything else that ever has or can exist. There is no particular thing that exists in the universe of God, from the least unto the greatest, but that is infinite to the finite mind

and will ever remain so through eternity. Whenever we use the word "infinite" it is a word of qualification, embracing everything of which it is possible for us to obtain a conception. But our highest conception of infinity may not embrace one millionth part of what a great angelic spirit has the consciousness of producing. Thou canst not search out God. Thou canst not say God made one thing more than another. For everything hath its infinite causes and effects. In continuation on and on, everything hath its infinite causes and effects, never complete, for infinity is beyond.

Thou sayest when I die I shall go to the heavens? So wilt thou. Thou hast a locality in God's infinity and thou hast it agreeably to the laws of thy being and necessary to thy particular identity. But the heavens, as thou dost term them, are not in locality but in the development of thy spirit being. The heaven for spirit life is as much in one part of God's universe as another. Dost thou say that there are places in the universe more beautiful than others, and in those extremely beautiful places we shall see are the heavens? It may be so to thy particular identity and to another not, for there is no part of God's universe but will ever be infinite to thee in its new beauties and arrangements. One particular phase of thy progression may lead thee to one locality, and another change to another, after the requirements of the laws of spirit attraction and association. But the heaven for spirit life is as much in one place as another. Our earth is not the centre of the universe, and



everything as we recede from it in distance more beautiful, neither is the sun nor any of the stars that thou canst see. Infinity of space is as much beyond one point as another. And wherever thou goest thou wilt find that everything hath its infinite connections and relations and that everything is in a state of progression in its spirit action, ever capable of developing new beauties. Dost thou say where then shall we find heaven? Heaven, for the spirit, must be found in spirit development.

One place in God's universe is no more a heaven than another, nor ever can be through eternity. Everything that God hath made is beautiful and is infinite in its variety of beauties. Heaven of spirit cannot consist in escaping any of God's beauties, but in learning to comprehend them. Thy heaven will not consist in a locality where everything shall be found necessary to gratify thy selfish desires or wants, such as beautiful mansions and pleasant gardens, but in comprehending beauties in things which thou canst not now see and making them a part of thine own spirit life. Thy heaven will not consist in escaping the toil and drudgery of this world, as thou callest it, but in comprehending it, for thy God is the infinite author of everything that takes place, and everything is beautiful in its design and end. Thou sayest this thing is ugly because thou art finite. The infinite God who made it saw that it was beautiful. Thou sayest this thing is evil because thou art finite and wast made for progression. It is nevertheless beautiful



in its design and end, and is connected with everything else that exists in an infinite variety of ways. But remember that thou art finite, and thy spiritual food must be finite in order that thy spirit being may change and become beautiful. What is evil now to thy stand point of progression would positively take from thee the beauties thou art seeking. But these beauties and these evils are on thy right hand and left to thy identity, that thy spirit may progress and become beautiful. Thy heaven will not consist in going to where the evil, as it appears to thy consciousness now, is not, but in learning that this evil is beautiful in its design and end, and in using it as thy greater help in going towards the Eternal. God is the infinite author of everything, and everything that God hath made is beautiful.

Dost thou say, when I go to heaven I shall be with angels? Thou canst see pictures of things as beautiful to look at with the sensuous eye as that of the angel, but for thy spirit to mingle with that of the angel would be to thee the lowest hell. The uttermost depths of shame and misery that thy nature is capable of, thou wouldst feel. The angel loves thy God, thy own father and mother, thy infant child a thousand times brighter than thou canst, and if thou couldst feel this love for a moment, thine own love to thy God, to thy parents and children would appear to thee as the most fiendish hatred.

The heaven for spirit life is no more in one place than another in the universe of God, for God's beauties exist everywhere in their infinite variety. What is a good to

thee at one time, is at another a positive evil, but thou canst not trace out all these things, because they are infinite in their connections. Thy first heaven for thy spirit is in seeing joy in everything thou doest, not in escaping any of the duties of life from the least to the greatest, but in seeing joy in doing them. For whatever thou dost do is God's will respecting thee. The law of progressive love will show to thee that there is joy in doing God's will in the least thing to the greatest. The reason thou dost not see joy in everything thou doest, is the want of development of spirit life. And thou dost know joy and sorrow that thou mayst have this true development of spirit and see joy and gladness continually, and see that everything that God hath made is beautiful in its design and end. The heaven of spirit life will consist in the change of thy spirit being. This change of thy spirit being takes place through thy consciousness, which must lead thee to overcome that which is evil, and ingrafting into thy spirit that which is good. In this way to thy spirit being shall evil, as thou now seest it giving sorrow, cease to be. Everything that exists hath its positive and negative, and this it is that produces growth or progression. The growth of our spirit life consists now in receiving all that we have a consciousness of as good, which is positive, and neglecting that which is evil, which is negative. If we did not know these positives and negatives we should not progress. When we have become thoroughly positive to all negatives, when we have overcome every

evil so that it is not possible to effect our spirit life, then has our first heaven of spirit life come, and evil to us ceases to be to our consciousness, and we will see that everything that God has created is infinitely beautiful.

Seek the kingdom of heaven, and thy utmost desire shall be added unto thee. Seek to accept the Father's will, and thou shalt see the Golden Age. Remember that everything that God hath made is beautiful; that everything that God asks of thee to do are evidences of His love; therefore pray God without ceasing that thou mayst see this beauty and this love. Thou art ever negative or positive to all good that is beyond thee. Thou art positive to it in evil when thou dost not desire it. Thou art negative to it when thou dost desire it. If thy spirit being does truly desire the good, thy negative condition, induced in consequence, must bring it to thee. Therefore pray without ceasing that thou mayst see joy in everything thou doest, from the least unto the greatest. Ask thy God for help, that thou mayst see His wisdom and His love. Pray for physical strength, pray that thy food may help thee, pray for joy of will in doing the smallest things which thy consciousness tells thee are necessary, pray that the things which now look hateful may become beautiful, pray that whenever thy work now seemest toil and drudgery that it may seem to thee joy and gladness; not that all these things may change, but that thy spirit being may change, that all these things may become beautiful, for they are beautiful, because thy God is the author of them; and thy God is a being



of infinite love. Thou canst not find heaven by asking thy God to take thee from any part of the universe He has made, but in asking for joy and wisdom, in accepting His will respecting thee; and whatever this will may be, strive to accept it, in this way thou shalt see the heaven of thy spirit life.

This heaven may be on our earth as well as in any other part of the universe. This heaven is no more confined to one part of God's universe than another. This heaven may be for thee while thou art in thy present body or out of it. Our God hath prophesied that this heaven shall come to the earth. This heaven is the New Jerusalem. This heaven is the Golden Age on the earth. This Golden Age shall come, for our God hath so prophesied. This Golden Age shall come, because our God is a God of infinite love. This Golden Age shall come, for our God controlleth everything, from the least thing to the greatest.

When thou hast reached one point in thy spirit progression, whatever may be thy joy, thou wilt find a new heaven and a new earth beyond. Our first heaven, for spirit life, is overcoming everything that we call evil, and we do this under the control and will of our God. Our next heaven will be under the control of our God, embracing a new cycle of years, and so on and on; and the brightest seraph cannot tell their number, because they are infinite in number and infinite in their connections and relations.



My God I thank Thee that I have been permitted to finish this book; and as it shall now go to the world, I pray that it may do so under the direction of Thy wisdom and Thy will. I pray that it may do good, and that it may add its mite in bringing those days of joy and gladness which shall come to all the children of the Golden Age.

THE END.









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